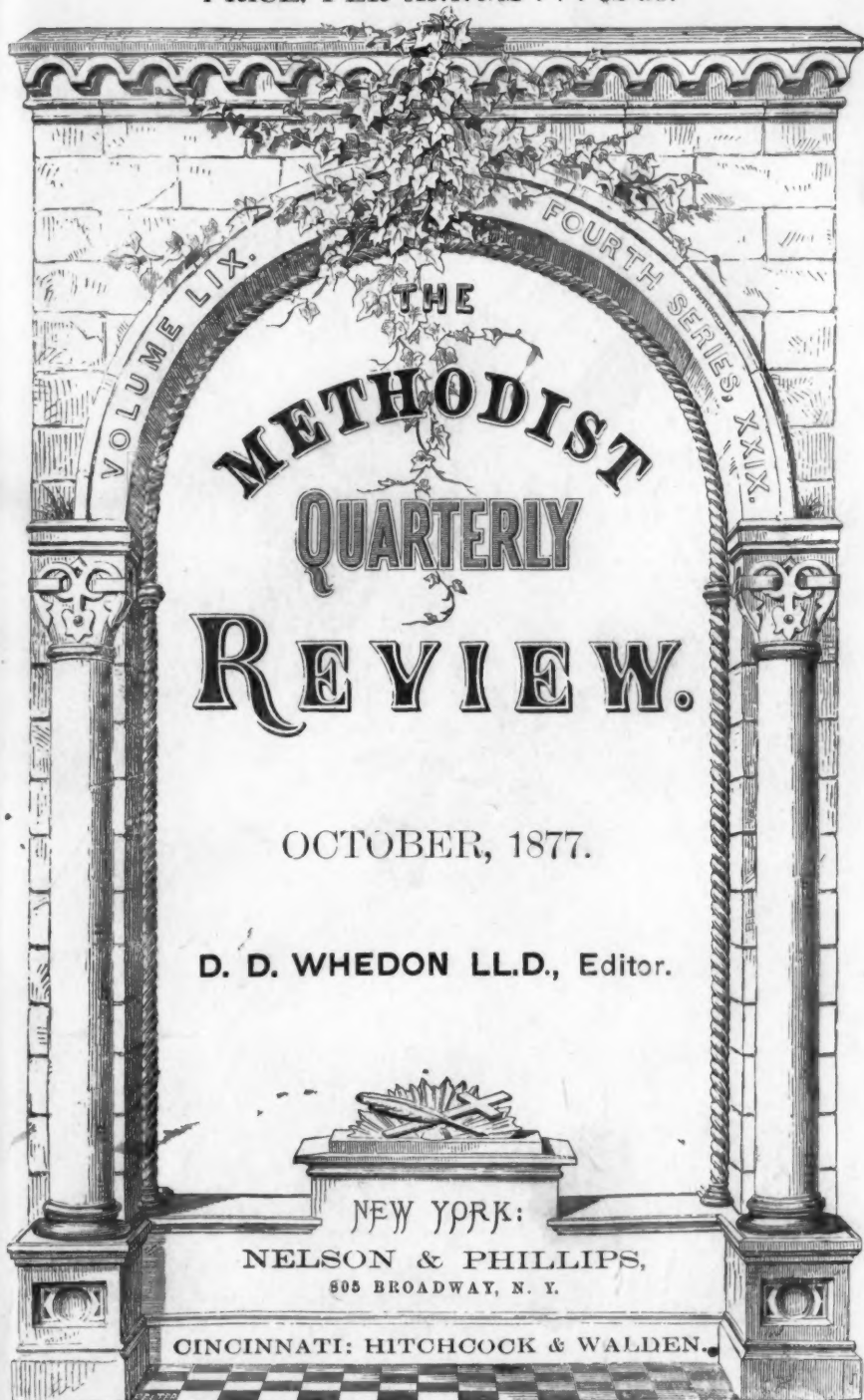


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METHODIST QUARTERLY REVIEW.

OCTOBER, 1877.

ART. I.—THE ATONEMENT,

IN ITS RELATIONS TO THE MORAL UNIVERSE.

THE Atonement is the central transaction of eternity.

The Infinite Mind, let us suppose, is primarily engaged with the problem of CREATION; not the creation of mere matter, nor yet of irresponsible being—that involved no difficulty—but of moral, spiritual, accountable beings, capable of knowing, loving, and enjoying himself. The Creator would not dwell alone. Infinite Love would bestow being and happiness. God could fill space with matter wrought into all forms of beauty, or combine with matter countless myriads of the lower orders of life, destitute of reason and moral perception. But what delight could he take in such creatures? They could not know or love him; he could not have fellowship or communion with them. He would have beings made like unto himself in spirit, in essence, in moral qualities, with understanding, affections, will; beings to whom he could make himself known, and who, as he revealed himself in the attributes of the divine and loving All-Father, could apprehend, love, and adore him, and thus find the happiness he designed them to enjoy.

But this happiness of the creature would depend upon continued harmony with God's nature and will. Further, this harmony would depend upon the free choice of the creature, otherwise it would be worthless. Constraint would destroy.

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Services rendered to *us*, in order to be valued, must be freely given. Can we for a moment suppose that God would not spurn any other than a perfectly free and willing service? To be thus it must be the choice of a free, a positively free, agent. Now, the very essence of freedom is the power of choice, the power to accept or reject, to choose a thing, or its opposite.

But God knew that this essential freedom of choice involved the risk of apostasy; knew that possibility of defection was indissolubly joined with moral freedom. He has so constituted us, mentally, that the opposite of this statement is, to us, a contradiction. Here, then, is the supreme difficulty of the whole problem of the intellectual and moral creation. So far as we can see, the question was reduced to this: either creation, with possible sin and consequent suffering, or *non-creation*.

God knew that some would exercise the power of choice to *choose evil*; knew this when and before he breathed spiritual and moral life into the first rational, responsible being. In his infinite wisdom and infinite love, and in the face of the known fact that some would sin and suffer, he determined to create. But all whom he created he made morally pure, and freely bestowed upon them all needful power; made them abundantly "sufficient to stand, though free to fall." We say that God *knew* that sin would enter his dominion and mar his work. May we not, also, assert that, foreseeing the evil, he provided for its correction; provided for it and settled all things according to the counsels of his will, before a single spark of intelligent life flashed into being; that, before the eldest-born of "the morning stars and the sons of God" awoke to conscious blessedness, the All good and All wise God had seen the end from the beginning, and, looking upon his work as already finished, "saw every thing that he had made, and, behold, it was very good?"

Let us, with profound reverence, for we are treading on holy ground, inquire what he saw; or, rather, let us, from the standpoint we have chosen and with the light we have, look down the vista of the eternity to come, and note what we shall see. Withdrawing our eyes from the magnificence and beauty of the material universe, we fix them upon the universe of created spirit, and scan the processes and the products of the moral

government of God. In the beginning there arise, rank upon rank, ten thousand times ten thousand pure spiritual beings, radiant with the beauty of God, glowing with the holy fervor of love and worship, endowed with powers of perception and comprehension, of wisdom and knowledge, capable of eternal expansion, and stamped with the seal of immortality. We behold these beings assigned to their respective spheres and charged with their several responsibilities; placed under law and required to measure up to its perfect standard; placed, as Adam was, and as we are, *on probation*. We look, and as cycle upon cycle of the eternal ages multiplies, we find them joyfully and perfectly fulfilling all duty through the allotted period of their probation, and as they accomplish that period and approve themselves worthy of reward, we find them entering into that unchangeable state of holiness and happiness which is to be the portion of all who fulfill its conditions.

Will it not be admitted just here that, reasoning from analogy, *all* the subjects of God's moral government must needs stand the test of probation ere they are crowned with final reward? I cannot conceive that the Just and Holy One will use partiality in this respect. Man, we know, is put to the test under the covenant of grace. Why should the angels be relieved from an equal trial by the covenant of works? Could God make one order of beings and seal them at once forever holy and happy, beyond the moral possibility of defection, while he subjected another, having equal claims, as his creatures, to such a state of trial as involved the possibility of failure and final ruin? "Shall not the Judge of all the earth do right?"

We continue to observe the progress of creation and the developments of the divine government. As the centuries of eternity pass we come to the period when that portion of the celestial hosts known to us as Satan and his fellow-spirits, the now fallen angels, enter upon the stage of being. Wonderfully endowed and clothed with glory and majesty, this Prince of Powers was assigned a province worthy of his capacities. He ruled with regal dignity myriads of lesser spirits, who, through his extended domain, rendered to him that deference and obedience which befitted the high honor conferred upon him by his Lord and theirs. Invested with this illustrious viceroyalty

he, doubtless, for a season maintained his fealty to his Sovereign, and administered, with all fidelity and acceptableness, the government committed to his charge, conscious of his own personal responsibility as a servant of the Most High.

Surely we may imagine that Satan* was in possession of all that he should desire to satisfy his highest aspirations for honor and blessedness. All the powers of his being were harmoniously employed in work which at once expanded those powers and filled them with the purest delight. His fellow-subjects gladly obeyed his behests and delighted to do him honor. He lived in the full sunlight of the approving smile of his Maker. He rejoiced in conscious purity and integrity, and in the assurance that when his present mission was accomplished he would be exalted to a still higher state, and, sealed forever holy and happy, would spend that "forever" in the ever-increasing enjoyment of all the perfection of being and blessedness that the Infinite One could bestow. But the time came when he began to entertain thoughts of evil, ideas, suggestions, which had from the beginning crossed the field of his mind. They had hovered about his pathway, but hitherto his clear intellect and untainted spirit had comprehended their character and absolutely repelled their influence. Though conscious of their presence, he was equally conscious of utter abhorrence of them. He knew more clearly than we can know the difference between the intellectual perception of the suggestion of evil and the willing entertainment of that suggestion. The line of demarcation between solicitation and consent, between temptation and sin, was distinctly drawn, sharply defined. While *within* that line, he knew that he was perfectly safe; overstepping it, he knew, involved rebellion against the Holy One, and possible danger and loss to himself. What that danger and loss might be he was uncertain. He had never made the trial. He had never known or heard of any who had. In the history of the universe there was no instance of rebellion, and no illustration of the consequences that would follow it. Should he make the attempt he must dare the unknown. He knew good, but not evil.

* We know no better title by which to designate him. Satan means *adversary*, and has, doubtless, been applied to him only since his fall. What name he bore previous to that event has not been revealed.

The high mission and mighty prerogatives with which, I think, Scripture authorizes us to believe Satan was clothed, suggested a higher exaltation and a wider reach of empire. Possession of power, exercise of dominion, the right to command and be obeyed, is, perhaps, the most fascinating of all the gifts that can be intrusted to an intelligent being. The thought that his mighty power could be increased, that, with the means at his command, he could multiply his dominions, and that, with still increasing resources, he might at length rule as an independent sovereign and release himself from even the homage due to Deity, presented itself as a glittering prize. Indulging in these imaginings impaired his spiritual vision, and the perception of his inherent impotence was, for the time, obscured.

Some may ask, How could such rebellious thoughts be entertained by a being in heaven? I beg you to remember that, according to our theory, Satan never was in heaven, that is, the heaven of *final reward*. Many suppose that Satan was a resident of that holy place before he fell. I think, however, that we are more indebted to Milton than to the Bible for that impression. True, it is written, "There was war in heaven: Michael and his angels fought against the dragon . . . and his angels;" and that their place was found no more in heaven. But I believe it is conceded that this, like many other passages in the Apocalypse, is highly figurative. That it cannot mean the heaven of God's peculiar residence is evident, for no evil can enter there, and war is an evil. It must, then, refer to exalted positions in governments, to the princes and potentates of earth, or to the mighty powers of the air, who, lifted high above the masses, reigned and ruled in imitation of the heavenly powers.

If Satan and his compeers fell from that complete and final state of reward to which the hopes of righteous men look with such joyful satisfaction, under the assurance that they will never fall, would not that fact suggest painful doubts as to its eternal stability? But to my mind the positive promise of the Lord Jesus that his servants shall be made pillars in the temple to "go no more out," that the righteous shall inherit "life eternal," is conclusive and satisfying. And, in addition to these promises, we may present two philosophical reasons

against any suggestions of change. First, having stood a full and sufficient test successfully, and entered into reward, every thing that has affinity for evil being separated from their moral nature, the principle of holy obedience is constantly confirmed; and, second, they are always in the fully manifested presence of God, and filled with that divine light which admits no doubt or obscurity as to moral relations and obligations. I hold that Satan had not arrived at this state; that he had not lived out his probation. He was possessed of a nature which *might* coalesce with evil; else the very name of trial, or probation, is an absurdity. Again, he was not surrounded and permeated with that light which emanates from the open face of the present seen and felt Godhead. Assigned to a distant sphere, with all needful knowledge and pure principles, he and his fellows were, we may well suppose, left, as the human race is, to act on their own responsibility without the overpowering display of the presence of the Judge Eternal. Such a display is, we presume, unknown in any world, or among any order of beings, while probation lasts. Thus circumstanced, then, without necessity, without compulsion, in the full and perfect possession of all the attributes of a mighty intellect that could comprehend and decide his relations, his duty, and his interest, with a moral nature created pure and spotless, with a will abundantly capable of repelling the wrong and determining for the right, this prince among princes, moved by pride and the lust of power, SINNED AND FELL.

At this point we may pause a moment to consider that dark problem which has so perplexed the moral world—the origin of evil. The subject is often alluded to as dark, mysterious, unfathomable; some bold blasphemers charging that, as God is the author of all things, he must be the author of sin; others, who fear and love God, shuddering at the fearful wickedness of such a thought, yet tremblingly confessing that they cannot cope with it; and others still, unable to reconcile it with their views of justice and beneficence, making it an excuse for rejecting the whole scheme of salvation. It seems to me, in my simplicity, that there is no *authorship* about it. No one created sin. No one brought sin, as sin, into being. Sin is not a substance, a thing, to be made or begotten. It is not an attribute, or power, or faculty. It is not a constituent

element of either matter or mind. It is not an entity in any sense of the word. Like righteousness, or purity, it is simply an act, a state, or condition. An apostle defines sin to be "the transgression of the law." What law? I answer—the primal law which was before all created existence—the will of God! Moral evil, or sin, began to be *possible* the first hour that a free accountable being began to exist. It began to *be* when the first accountable being departed from God's law, by ceasing to obey, or beginning to disobey. Such a thing might have taken place immediately after the creation of the first moral agent, or at any moment from that time until Satan fell. Had it never occurred until this time, it might take place now, or hereafter. But let us return to our stand-point and watch the developments of this wonderful drama.

Rebellion has lifted its head; the overt act has been committed; SIN has appeared. We are justified in the supposition that vast numbers of the angelic hosts had been enticed from their loyalty to heaven's King, and had united with their chief in the bold conspiracy to throw off the yoke of the Most High. Through all the gradations of power and position among those who had owned him as their viceregal lord, Satan had persuaded multitudes to enter into his traitorous league. And now we may imagine that, swifter than the electric spark, the astounding intelligence had spread to the very confines of the universe, and horror and dismay thrilled the ranks of the still loyal sons of God: horror at the accursed crime, and dismay at the thought of the possible consequences to themselves. But suspense was soon ended. Quick as thought there appeared in the fathomless depths beneath them a new department of the material universe. Wide, and deep, and dark, and fiery, rolled the burning billows of an ocean of divine wrath, and, while they looked, the rebellious hosts with their seditious leader, crushed by unseen but irresistible power, fell in headlong ruin down, down through the immeasurable abyss, until their glory and their beauty were quenched in the seething waves of the hell of eternal fire.

And now the pause that followed reminds one of the apocalyptic phrase, "There was silence in heaven about the space of half an hour." The sudden outburst of the revolt, and the equally sudden and condign retribution visited upon its partic-

ipants by the awful display of omnipotent wrath, until then unknown, had palsied the tongue and stilled the heart of even the consciously pure and faithful. But soon the smile of loving approval which beamed from the face of the King eternal upon his loyal subjects dispelled the shadow from every brow, and the calm of assured peace and holy joy again pervaded the purified atmosphere. Sadness at the loss and ruin of their late companions, perhaps, modulated for a season the tone of exultant joy that had always marked their experience, but the conviction of the justice of the punishment, and the absolute necessity of maintaining inviolate the divine government, soon restored their wonted bliss. But the amazing development of evil in the creature had given occasion for the revelation of a new phase of the divine character—that of *wrath*—wrath against sin, visiting swift and fearful retribution. Never before had aught but goodness and love marked the administration of God, nor any thing contrary to love, joy, and assurance, their own blessed experience. Now, however, deep, solemn thoughts of law and penalty, as applicable to themselves, and of the possible re-enactment of the terrible drama in the future, inspired a measure of awe never before felt. What was to be done! A shadow had crossed the wide domain of being and left its trace upon every spirit. How was that trace to be obliterated, and the possibility of its recurrence forever banished? We watch, now, with intense interest the development of the plan of infinite wisdom and goodness. We intimated in the beginning that all things pertaining to the completed and perfected moral government of God, all those events which were to result in the final establishment of the reign of peace, righteousness, and security, had been considered and provided for ere the first accountable being was created. The period had now arrived when the grand climax was to be reached, the climax that involved the revelation of attributes of the Deity hitherto unknown, unthought of, and the display of the richest beneficence that could be bestowed upon finite beings. Up to this time infinite power, wisdom, holiness, goodness, and truth had excited the wonder, love, and adoration of the angelic hosts, and the recent manifestation of unmitigated justice had produced profoundest awe. The great want of universal being seemed now to be some revelation of God that would set at rest

forever all questioning as to the future stability of blessedness, and guarantee that evil should be so restrained as to relieve from all apprehension of its continued spread.

It may be questioned whether there is such a thing as absolute freedom from liability to defection in the case of any being but God himself. Freedom of will seems to our mind essential and inherent in the very nature of an intelligent moral being. We cannot conceive how it can ever become possible that such a being should be, by nature, or *per se*, incapable of sinning. In finite beings freedom to do right involves freedom to do wrong always and every-where. But is there not such a thing as a *moral impossibility* which will, in effect and forever, preclude the danger of falling away. We admit moral impossibility even in this life. One illustration will suffice. Look at that young Christian mother, of pure moral character and refined sensibilities, bending with passionate tenderness over her first-born, and say if it be not morally impossible that she should, in the full possession of her mental faculties, take a razor, and, carefully testing the keenness of its edge, deliberately lift her darling from its cradle, lay it on her lap, cut its throat, and cast it from her, as an abhorred thing! Yet we know she has the physical power, and might do it *if she would*. Thus a natural possibility and a moral impossibility may, without contradiction, be affirmed of the volitions and actions of the same being.

If this be so; if, in particular relations, or in the case of lifelong practice of goodness and virtue, man may become so confirmed in the principles of truth and justice that we scout the very thought of deliberate iniquity, how much more may we conclude that the pure spirits who shall have, through a sufficient probation, maintained their integrity and entered upon their reward in the very presence of God, with all about them and all within them mightily tending to strengthen all goodness, shall be, though not naturally, nor absolutely, yet in fact and in effect, incapable of transgression? But to render this stability yet more stable, the great scheme of the Atonement was about to be brought into requisition, the secret counsels of past eternity were to be disclosed.

See, Earth, fair and beautiful, takes its place among the heavenly bodies. Arranged and adorned differently from all the rest,

because designed for the home of a new order of beings, it excited the wonder and admiration of the celestial hosts. "The morning stars sang together, and the sons of God shouted for joy," as this "thing of beauty" broke upon their vision. Insignificant in size compared with many of the vast orbs that traversed space, it was large enough for the working out of the plan proposed. The race that was to inhabit it was to be brought into being, not all at once, but by successive generations, which should come and go, like the waves of the sea, so that its inhabitants could be indefinitely multiplied. As the arena of the amphitheater afforded sufficient space for the sanguinary struggles witnessed by tens of thousands, so our small planet was large enough for an arena on which the Son of God might meet and conquer Satan and sin, death and hell, and, amid the halleluias of the thronging myriads of heaven, bear off the glorious prize of the world redeemed, the divine law honored, and his Father glorified. Moreover, Earth was large enough; that is, it was enough of God's fair creation to be subjected to the curse which sin would bring upon it.

But what was this new order of beings which was to be introduced? Inspiration informs us of the creation of only two classes of intellectual beings—angelic and human. None but the angelic had, thus far, appeared upon the theater of life. They were spiritual beings, and created, so far as we know, each in his own separate individuality and completeness of mental and moral powers. Man, the new being, was to be twofold in his nature, spirit, and matter—a rational soul and a material body united. He was to be introduced into life, not by separate and direct creation in each case, but by procreation, by successive descent from parent to child. Through this new branch of the great family of God, created for the purpose, was to be developed the grand design of binding, ultimately, all unfallen beings forever to loyalty, to happiness, and to God. In connection with it was to be enacted the amazing drama of the death of the Son of God; that death which should secure life eternal, beyond the peradventure of defection, to those who should stand the test of probation.

Some such manifestation of God was needed as should go beyond the mere production of awe and fear at the thought of sin. It was needful that the creatures of God should feel

through all their being, not only that sin would insure their ruin; not only that it was hateful to God, but that God's hatred of sin sprang from the infinite depth of his love for them. Infinite Love would show his offspring that he could not be Infinite Love and permit sin in them. He would so manifest himself that they should be fully convinced that not mere justice, not arbitrary power alone, not any vengeful feeling, called forth his wrath and punishment upon the guilty, but that the purest, deepest, tenderest concern for them necessitated the infliction of the penalty due to transgression. To accomplish this the great Atonement by Christ was to be made; and in order to effect this mighty work a new race was to be created, that, uniting his Son with it, God might thereby manifest his great love. The provision was made by the creation of mankind. Thus **MAN WAS MADE FOR THE ATONEMENT**, as well as, according to received belief, the Atonement was made for man. We are persuaded that the two were indissolubly connected in the counsels of God ere any created being existed. The Atonement was an essential feature of the divine economy as a whole; and, so far as we can discern, the creation of the Adamic race was necessary to the development of that feature. One would not have been without the other.

This great transaction was to affect the destiny of angels as well as of men. Not in the same way, it is true, not to redeem and restore the fallen, but to secure the unfallen in holiness and happiness. It may be asked, Why not assume the nature of angels, and recover those of them who had sinned? We cannot answer this question. We know that it is written, "He took not on him the nature of angels; but he took on him the seed of Abraham." We know not that there was any reason connected with the nature of angels why the Lord Jesus Christ should not assume that nature; but we can suppose that the circumstances attaching to the defection of those spiritual beings were such as to make it unsuitable, inconsistent with the principles of just government, for him to undertake their redemption. The high turpitude of their crime, their bold, deliberate choice of rebellion in the very noon-tide flood of moral and spiritual light, left them without excuse or palliation of their offense. Each had, while in full maturity of intellect and clear knowledge of duty, chosen for himself the

path of evil, and realized, in and for himself, the penalty due. But that those who had held to their allegiance might be sealed forever, that the myriad myriads who, in the oncoming ages, should be created in purity, might be kept pure; that the ninety and nine of the innumerable millions of both men and angels who, in the future, should people the universe, might not fall into sin and suffering, a new ordering of the divine government, with a new class of subjects, became necessary.

And God said, "Let us make *man* in our image, after our likeness." What these expressions signify in relation to man, which differentiated him from the angels, we know not. As we have no history of the creation of angels, so we have few particular passages which throw any light upon their peculiar relations to their Maker. We know that they were made pure, spiritual intelligences, capable of knowing, loving, and serving God. Yet in the absence of information at this point as to angels, and in the presence of the express statement in regard to man, we think it not irrational to suppose that the terms "in our image," "after our likeness," were intended to convey the idea that God imparted some features of his moral character to Adam which he did not confer upon angels. Several passages of Holy Writ represent the Supreme Being as possessing feelings and sentiments which we know to be inherent in ourselves, as anger and pity, hatred and love, sorrow and joy. These terms may be, probably are, used only in accommodation to our circumstances and limited comprehension; but the expressions are there, and, taken in connection with the quotation from Genesis i, seem to justify the inference that Adam was made more like his Creator than were the angels.

If the words we have quoted were publicly announced, and our supposition of their import be just, we may imagine the eagerness of the heavenly orders to behold what kind of being would come forth from the creating hand. Many ten thousands of them doubtless gathered at the scene and awaited with deepest interest the moment that should introduce a new member into the great family. As, in company with them, we gaze with fixed attention, suddenly we see, standing erect before us, a creature with a material, earthy body of surpassing beauty of form and majesty of mien, and instinct with animal, intellectual, and spiritual life. Waking to conscious

being, with a countenance radiant with the beams of the purity and love that dwell within, Adam stands forth the perfected expression of the thought of his Maker. His first feeling, perhaps, is one of profound surprise; his next that of adoring love toward Him who had thus suddenly called him into life and happiness. And as he poured forth these feelings in glad accents of praise and worship, well might the pure spirits that thronged around join him in this first employment of his powers; with him rendering unto their common Lord the glory, honor, and praise due unto his name. For a while this head and representative of a new race, in company with his lovely consort, trod the path of duty in the possession of all the elements of unalloyed blessedness, rejoicing in the smile of his Maker. But, alas! how soon is the exuberant joy of the angels checked. Satan, their former comrade, but now malignant foe, has found access to the newly made, and, by his subtle art, separated him from God, defiled his moral nature, and involved him in the same ruin with himself. Could angels weep we may well suppose that many a tear of sorrow and sadness welled up from their bosoms. Nor was their sorrow unmingled with awe and dread.

Intense interest and anxiety (we speak after the manner of men) as to the next scene in this wonderful panorama filled their minds. The celestial circles were occupied with deep thought and high converse as to the result of this new defection; how it would affect man and angel and demon; what process Infinite Wisdom would devise to counterwork Satan, punish his crime, and restrain his malignity; what new creative energy would be put forth to produce a being who should be proof against temptation. The thought of the *recovery* of a fallen spirit had never entered their minds. No evidence of a plan or purpose having such an end in view had hitherto been manifested. The dreadful conviction that Adam and Eve would be condemned to share the punishment of the rebellious hosts settled as a cloud upon their spirits. Fully approving their sentence, they yet could but mourn the loss of those who bade fair to replenish their decimated numbers and add to the bliss of celestial companionship.

But the universal Father had a far different purpose. The fall of Adam and the corruption of his race, seen and known beforehand, had been so provided for in the eternal counsels

that, in spite of the apparent contradiction, this very ruin should bring greater glory to God and richer stores of blessing to the universe. When, in pronouncing the curse upon the serpent, it was said of the seed of the woman "it shall bruise thy head," the mysterious sentence at once attracted the thought of the celestial orders. They saw with wonder that the human pair were not instantly overwhelmed by the divine justice, as had been the case with rebel angels. They began to comprehend that new principles, based upon new relations, were about to be introduced into the system of moral government.

We follow our federal head as he and his partner in sin go forth, in sorrow and suffering, from the delights of Eden, shut out from the tree of life lest they eat and live forever in their guilt. Soon we find that two sons are born unto them, inheriting their corrupt nature and involved in its condemnation. But the Light which lighteth every man that cometh into the world was vouchsafed to them, teaching them that their case was not hopeless. The elder disregarded that teaching, but the younger availed himself of its benefits. Giving full scope to the evil that was in him, Cain murdered his brother. Yet he lived on. The mark of the displeasure of his Maker was on him, but he was granted space for repentance. Abel had made use of the grace shadowed forth in the mysterious promise, and, by penitence, faith, and obedience, had secured the divine favor, been cleansed from guilt and prepared for the enjoyment of God and heaven. While the warm current of life flowed from his mortal body, his purified spirit entered into the possession of the reward of the righteous. What a thrill passed through the ranks of heaven as they beheld this first-fruit of saving grace received into the eternal mansions! How these sons of God gathered about the newly-arrived, and, with eager questionings, endeavored to learn from him something that would throw light upon the great problem which his appearance among them had started: how a being whose nature was morally corrupt could be purified from that corruption and made fit for heaven! They had witnessed many transformations of matter, many instances of mighty energy put forth in the material kingdom, but never yet the cleansing of a polluted spirit, the recovery of a fallen being. An entirely new thing had come to pass. A new being with

a new designation, was presented to their contemplation. Holy angels and fallen angels they were familiar with, but here was a *saint* evolved from a *sinner*! How he could be pardoned, how he could be renewed unto holiness, what had become of the stern justice of the Almighty, what new attribute of the Deity, what new phase of his moral government, had produced such a result? These were themes of wondering thought. And no marvel, for what greater miracle can there be in all the universe than the changing of a sinner into a saint! We know, through Revelation, that Abel was the first-fruit of the gospel scheme, of that attribute of *mercy* which until then had remained undiscovered in the Divine character, and which was never clearly made known until the fullness of time.

We pass to the next event that excited the curiosity of heaven. Centuries, as we count time, had passed, and many of the children of Adam had entered heaven, as Abel did, through the gate of death. But now one of the same race presents himself there under different circumstances. Enoch, who in spirit walked with God on earth, has come, in the body, to walk the streets of the heavenly city. He presented in himself a type and an earnest of the raised and glorified body of the future, and an example of a perfected humanity in the union of a spotless soul with an immortal body. Hitherto the human frame, the mortal part of man, had moldered to a loathsome dissolution under the decree, "dust to dust." But Enoch's presence shadowed forth the resurrection, and first revealed to angel minds the conception of the high honor that God designed to confer upon man's material part. Thus the complex nature and future destiny of the new race, their own relation to and connection with these things, and their bearing upon universal being, were subjects of continued interest.

We may presume that this interest on the part of his creatures was not displeasing to the Creator; for, as time rolled on, he gradually revealed to their apprehension, through the offering of slain beasts and through the language of prophecy, the grand idea of sacrifice for sin, of atonement for transgression by the death of another. As Abel and Noah, and Abraham and Job, laid their hands on the head of the victim with contrition of spirit, confession of sin, and faith in God, and then arose from their prostration with the light of peace and recon-

ciliation resting upon them, how often and how eagerly was the question asked, What meaneth this? When Abraham laid his son on the altar and virtually offered him up, though not in any sense as a sacrifice for sin, did not some dim idea of the great sacrifice, of which Isaac was so conspicuous a type, enter the minds of the heavenly hosts? Following Abraham, prophet and seer succeeded each other, adding ray to ray, like as, one after another, the stars come out on a clear night, until the celestial hemisphere is studded with the shining gems. Conspicuous among these Isaiah shone with uncommon luster. His clear and pointed predictions as to the circumstances connected with the person and life of the Messiah, and as to the nature of his kingdom, have caused him to be ranked next to the evangelists. What a bold announcement is that in the ninth chapter: "Unto us a *child is born*, unto us a *son is given*: and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace!" I doubt not that his fifty-third chapter was the subject of deep thought among the angels of God. What questionings passed among them as to the man of sorrows, wounded and bruised, oppressed and afflicted, who should be brought as a lamb to the slaughter; whose soul should be made an offering for sin; and yet who, justifying many by bearing their iniquities, should ultimately see of the travail of his soul and be satisfied! With what interest did they regard the little village of Bethlehem after Micah's proclamation, that from thence should come forth He that was to be ruler in Israel; "whose goings forth have been from of old, from everlasting." How eagerly they ran through all the previous prophecies and computed the times and the seasons, when the last of the prophets announced the near approach of some mighty event! "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple." But four hundred years of looking and longing had yet to pass before the fullness of time came.

At length there went forth the commission of Gabriel to the Virgin. The Son of God was born of a woman; the Word was made flesh to dwell among us. Heaven stood bewildered at the thought of Deity incarnate, and hell quaked with fearful forebodings as to this new development of the plans of the

Almighty. For we may not suppose that the infernal powers had been for all these ages other than deeply interested spectators of the events passing upon this earth, the central stage of the theater of the moral government of the universe. Now was opened to angelic vision the secret of Old Testament type and promise and prophecy. The Infinite One clothes himself with humanity; "the mighty God, the everlasting Father," appears among men as the "Child born," the "Son given," in the Infant of Bethlehem; and the plains of Judea echo the exultant gratulation, "Behold, I bring you glad tidings of great joy," answered by the triumphal chorus, "Glory to God in the highest, and on earth peace, good-will toward men!"

Jesus, the Saviour from sin, the Restorer of the fallen, the Redeemer of the lost, begins that life of toil and self-denial, the sorrows and sufferings of which shall culminate at Gethsemane and Calvary. Human and angelic intellects are alike impotent before the attempt to comprehend such condescension, such humiliation. The thought never entered the mind of an archangel, eldest of the sons of heaven, that the Creator could stoop to fellowship even such as he; but to pass by him and all the lessening ranks of holy beings, and unite himself with man, that the Word should become flesh and dwell with the depraved race of Adam, exceeded all limit of thought. Could envy enter heaven it had filled all hearts that such inconceivable honor should be denied them and conferred upon sinful man. But heaven knew not envy. And now, for three and thirty years, the eye, the thought of every pure spirit turned earthward. As when, of a clear night, we lift our eyes and take in the circle of the starry heavens, they seem an innumerable host looking toward our planet as to a center; as the countless bodies that sweep through space are held by centripetal power to the mighty world that constitutes the center and metropolis of the universe, so from every point of the celestial sphere did these holy beings bend an untiring gaze upon the Son of God clothed in flesh. As he trod the path from Bethlehem to Calvary, every step of that path, from the first efforts of the infant Jesus, as he clung to his mother's knee, to the hour when his feet marked their prints with blood as he toiled up the mount of crucifixion, was measured and meditated by angelic minds.

During all his life of privacy and obscurity they watched, and wondered, and waited, until, in his thirtieth year, his forerunner pointed him out, and the voice of the Father and the visible descent of the Holy Ghost proclaimed him on the banks of the Jordan the Son of God, the promised Messiah. When he went forth to publish his Gospel and establish his kingdom, to reveal clearly the great doctrines of salvation, to offer pardon and eternal life to all who would believe on him, they strained every power to comprehend his words and fathom his purposes. As he taught in the city, in the wilderness, by the sea-shore; as he fed the hungry multitudes, cleansed the lepers, cast out devils, gave health to the diseased, sight to the blind, and life to the dead, men, whom he came to save, rejected and persecuted him. One here, and another there, received him in his true character. Some marveled whether he were Elias, or one of the old prophets, or John the Baptist risen from the dead; some mocked; some blasphemously accused him of collusion with Satan; but the angels knew their Lord, and reverently adored him.

It may be asked why it was necessary that the Deity should partake of humanity, should submit to such humiliation; why God could not make known by direct, divine energy, or by the ministry of angels, his pity for fallen man, and his benign purpose to save all who would return and submit themselves to him? We suggest that the nature of the case and of the work to be done absolutely required such condescension, such a union of the divine with the human nature. Man was to be taught God's designs in his behalf, instructed as to the plan of restoring grace, persuaded, convinced beyond reasonable doubt of the sympathy and love of his Maker, and of his willingness and readiness to pardon and save. Without this conviction the guilty, perverse, unbelieving soul of man would reject all proffers of reconciliation; and his pride on the one hand, and despair on the other, would impel him still onward in a course of rebellion and ruin. It was, therefore, necessary that the Word become flesh and dwell among us, partake of our nature, enter, as a man, into our thoughts and feelings, our joys and sorrows, our hopes and fears. If man is to be reached and saved he must have, not a high-priest which cannot be touched with the feeling of his infirmities, but, one

who was in all points tempted like himself. Any other mode of communication with our race, it seems to us, must have failed of its purpose. How could we possibly exercise love and filial trust, how surrender ourselves and our interests, without hesitation or reserve, to a Being so infinitely removed from us in character and station as the High and Holy One that inhabiteth eternity? Neither could we be brought into harmony with our Maker through the interposition of angels. Of a different nature and order, we should ever feel that they could not possibly enter into sympathy with us. None but a being felt to be in full fellowship with our humanity could find access to our hearts, and none but a being known at the same time to be able to save to the uttermost could command our trust. Such a Being is our Lord Jesus Christ.

We cannot, perhaps, better set forth our view of the necessity for this union with human nature, on the part of the Redeemer, than by an illustration. Most of us are familiar with the insects called ants. Some species of them live together in vast numbers, forming communities which seem to be governed by chiefs, or kings, in accordance with regular laws. Suppose some kind-hearted philosopher, in his researches, should find a colony of these insects which, instead of presenting the usual evidences of order, harmony, and peace in their social relations, were manifestly in a state of anarchy and suffering. He forms the purpose to remove, if possible, the evils that afflict them. His first effort would be to open communication with them. Suppose he succeeds in this, and offers his counsel and assistance. What would they reply? "It is useless! You are a *man*, we are *ants*. You know not the feelings and wants of ant nature. We have nothing in common. We could not understand or sympathize with each other!" And they would be right. There could be no hope of good for them unless the philosopher should be able to make himself one of them, unite his nature with theirs, and become, in fact, a *man-ant*. Then his superior wisdom and power might be made available. Then they could comprehend his counsel, love his person, and trustingly follow the course he should prescribe to lead them out of their forlorn condition. But to return to our blessed Lord. We approach the culminating act. Steadily pursuing the path he had marked out for himself, that path the end of

which, ever present to his meek and suffering spirit, presented in full view the garden and the cross, he paused, and, as though realizing in all its length and breadth the supreme importance of the closing scenes of the terrible drama, he exclaimed, "Father, the hour is come!"

We confess ourselves both incompetent and indisposed to attempt to portray the scenes and circumstances attending the final conflict and the perfect victory of the Redeemer of men over the malice and rage of his foes. We will not dwell upon the mental anguish in the garden, that forced from his body the bloody sweat and from his lips the cry of distress, "If it be possible let this cup pass from me;" upon his submitting to be arrested as a felon, the ignominy of the mock trial, the buffeting, the scourging, the mortal agony and desertion on the cross, the burial, the resurrection, the ascension from Olivet. Let us rather, in the privacy of the closet, and in the secret chambers of the soul, meditate upon these things; and, as our hearts melt under a deep sense of his sufferings for us, and expand with the apprehension of the mighty benefits he secured for us when he triumphed over Death, and ascended the mediatorial throne, break forth into the exultant song:—

"Yes, the Redeemer rose; The Saviour left the dead!
And o'er our hellish foes High raised his conqu'ring head.
In wild dismay, The guards around,
Fall to the ground And sink away.

"Ye mortals, catch the sound, Redeem'd by Him from hell:
And send the echo round The globe on which you dwell;
Transported cry, 'Jesus who bled,
Hath left the dead, No more to die!'

"All hail, triumphant Lord, Who sav'st us with thy blood!
Wide be thy Name adored, Thou rising, reigning God;
With thee we rise, With thee we reign,
And empires gain, Beyond the skies."

The mighty work is accomplished, the great transaction is done: for *man* the sin-offering made and accepted, for *unfallen spirits* the great conserving act completed.

It may be asked, Why so sure of this? How can the immolation of *one* victim, the suffering and death of *one* being, be accounted as a full propitiation and satisfaction whereby and wherefor all the individuals of an innumerable race may be released from the penalty due to their transgressions? We

answer, That depends upon the dignity and glory of the One as contrasted with the vileness and worthlessness of the many. In this case the Lord of life and glory was, himself, the sacrifice. Between him and the best and most exalted of his creatures there can be no comparison, much less between him and the depraved and guilty progeny of Adam. We can institute, we say, no comparison, but we may, by illustration, gain some faint view of the difference of worth in the two cases. We will again refer to the philosopher and the ants. Let us suppose that, in order to restore peace and prosperity to the colony mentioned, it should be necessary that the wise and benevolent man who sought their good should lay down his life. Contrast the character and capacities of the two. On the one hand we find an immortal being, of the highest physical organization, endowed with a rational mind and spiritual powers capable of indefinite expansion, and fitted for a career of wide-spread usefulness to immortal beings like himself: on the other hand, insignificant insects, alive for a few days with a little breath, and whose use, or purpose, even, in the economy of nature we can hardly discern. How many lives of such animated notes would equal in value the life of one such man. It seems to me that if the whole earth were one vast plain, and that plain covered ten fathoms deep with such worthless creatures, the life of one wise and good man were, beyond comparison, worth more than the whole of them, multiplied ten thousand-fold. What, then, shall we say, or think, of Him who, in the language of one learned in divine things, is "the eternal, independent, and self-existent One—absolute in dominion, the most pure and spiritual of all essences, infinitely happy and eternally self-sufficient—illimitable in his immensity, inconceivable in his mode of existence, *indescribable* in his essence, and known only to himself."

"O thou Eternal One! whose presence bright
All space doth occupy, all motion guide:
Unchanged through Time's all-devastating flight:
Thou only God! there is no God beside!
Being above all beings! Mighty One!
Whom none can comprehend, and none explore;
Who fill'st existence with thyself alone;
Embracing all—supporting—ruling o'er!
Being whom we call God—and know no more!

In its sublime research, philosophy
May measure out the ocean deep—may count
The sands or the sun's rays ; but God ! for thee
There is no weight nor measure ; none can mount
Up to thy mysteries ; Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark ;
And thought is lost, ere thought can soar so high."

We stand abashed at the mere idea of comparison ; we shrink from the bare use of the term. Reason would reject the thought that this Being should suffer and die for man. We receive it only on the authority of God himself, and with profoundest self-abasement we look up from sin and dust, and wonder and adore and *believe*.

Let us now turn our thoughts to the results of this great scheme of redemption. There are some, we suppose, who, looking only at the apparent fruits presented by the history of Christianity in the last two thousand years, would be ready to pronounce it a failure. Millions of our race have not yet even heard of Christ. Millions who have heard have failed to believe on him. Millions of those who have believed have given small evidence of his power to sanctify and save. Sin and corruption, like a mighty tide, still dash their waves against the barriers of salvation, and sometimes seem as if they would overwhelm the truth of God and all who cling to it. And yet we know that the grace which bringeth salvation has rescued from destruction a very large proportion of the posterity of Adam. The fact that all who die in infancy are saved secures at one stroke the salvation of more than half the race. I think we may safely assume that multitudes who knew not, in this life, that there was a Saviour, meet, on entering the eternal state, the joyful surprise of salvation wrought out for them by Him to whom it was promised that the heathen should be given to him for an inheritance. They who live and die without law shall be judged without law. Add to these all who, under both the old and the new dispensations, believed God's word and hoped in his mercy ; all who, though faintly and feebly, trusted in Christ and discarded every other ground of deliverance ; together with the millions who intelligently believed on the Son of God and heartily entered into his service, and we may presume that three fourths, or even a larger proportion, of

all the children of Adam are ultimately saved, and our gracious Creator's design has not been frustrated.

Again, in the dark as we are in reference to the duration of the present economy of Earth, and in view of the glorious things that are prophesied concerning the Church in the future, how do we know but that *ere long* the knowledge of God shall cover the earth; when all shall know him, from the least to the greatest; that this blessed state of prevalence and triumph for the cause of the Lord Jesus may continue for a hundred thousand years, and nineteen out of twenty of all of woman-born shall in the winding up be found gathered into the security and rest of heaven. There is a theory, widely received, that the world will continue, as a place of probation, only seven thousand years from the creation of Adam—the last thousand to be the millennium. But there is a significant fact which antagonizes this theory. That fact is that the Messiah, the Revealer of the way of salvation, did not make his appearance till the end of the fourth thousand. Why should four sevenths of the world's moral life be passed in preparation for the work of three sevenths? Is it usual to spend more time in preparation for, than in the prosecution of, a great work? The Creator's operations in the works of nature contradict such a conclusion. May we not rather suppose that if four thousand years were needed to prepare the world for the promulgation of the Gospel, many times four thousand will be required for the fulfillment of its great purposes? "One day is with the Lord as a thousand years, and a thousand years as one day." God is not in haste, neither will he allow Satan to triumph in the end. Should such be the case, (and who can say that it may not, will not be,) what a different aspect it presents of the question which has disturbed so many minds as to the goodness of God in creating man. What arithmetic can compute the vastness of the numbers of the progeny of Adam during such a period? Thirteen hundred millions, it is believed, are now living. The mind breaks down in the effort to comprehend even this number. But suppose we make a slight calculation as to the multitudes that have already lived on the earth. If we take one half of the present number as the average for the whole time, and accept the usual computation of three generations to a century, we shall have in the six thousand years one hundred and eighty generations of six hun-

dred and fifty millions each, or the grand total of one hundred and seventeen thousand millions. This, be it remembered, brings us up to the present time only. What shall we say of the myriads of millions of the period we have suggested, should the earth's population increase in the future proportionably to the past.

Now if, in the final outcome of these developments of progressive creation and redemption, ninety-five per cent. shall come to the enjoyment of the eternal inheritance of purity and bliss, who will not rejoice, who will not magnify the grace and goodness of the great Creator? Who, I say, but those who by their own fault shall fail to be partakers of that grace and goodness! Why should ninety-five per cent. of multitudes which an archangel can scarcely number, of intelligences capable of God, be denied being and happiness because five per cent. shall *choose* to die! In other words, why shall *nineteen* be forbidden to enjoy life eternal because *one*, with equal chance to be saved, shall choose to be lost! Leaving the inconceivable numbers of redeemed beings of one order, let us send out thought to traverse the universe. If the number of the inhabitants of the vast domain of the Almighty shall exceed even the present number of the earth's population as far as the orbs which compose it exceed the earth in numbers and magnitude, the very art of calculation shall quail and perish at the contemplation of the task of computing them. What interest have *these* in the work of redemption? We have before plainly intimated that in the case of the good their permanence of bliss is inseparably connected with it. The Son of God, in his human nature, will ever be before their eyes the unceasing reminder of the work he did and the suffering he endured to uphold the majesty of law. God, in Christ, will have come out of the hidden depths of his hitherto invisible existence; from dwelling in the light which no man, nor angel, can approach unto, and will stand before them a revealed Deity, a seen, known, and felt bodily presence. The wounds in his hands and feet and side will bear eternal testimony to the fact of his humiliation, of his death on the cross. His very presence will be God's protest against sin, and the proof of his love for his creatures. That protest and proof will work in them such a sense of the evil of sin, such a dread and abhorrence of that which necessitated the

immolation of a Divine Victim, such a conviction of the absolute and unchangeable opposition of God to all moral evil, and at the same time such a persuasion of the tender pity, the self-sacrificing and all-embracing love of God, that their defection from righteousness shall be, as we have defined the phrase, a *moral impossibility*.

There will be also, in addition to the direct inducements to fidelity presented by their surroundings, a further argument, drawn from the condition of the wicked. The great prison-house of the universe, the hell in which shall be confined the justly damned, will always be before their eyes a living proof that *sin will be punished*. The history of Satan's rebellion and overthrow, of the fall of Adam, and the final ruin of those of his posterity who chose to live and die in sin, will be familiar to every mind; the seething flames of the bottomless pit, the moral pollution and unutterable woe of those who dwell therein, of whom it is said, "the smoke of their torment ascendeth up for ever and ever, and they have no rest day nor night,"—all these things will operate to deter from the slightest approach to that path, the entrance upon which would inevitably lead to so direful an end. Taking, then, into the scope of vision, not only the numbers of the race of Adam, when that race shall have accomplished its purpose, but also the continued multiplication of angelic beings, we may well suppose that the ultimate proportion of both those who shall be *delivered* and those who shall be *preserved* from the curse, shall be, not ninety-five, but ninety-nine, or even a greater per cent. of the whole number. For, eternity being unlimited, and the power of God to create also unlimited, the period may arrive when the proportion of those who shall suffer that curse will be almost infinitesimal. Given, a thousand immortal beings, nine hundred and ninety-nine will be saved, one will be lost—shall they be created? Who will answer, No? But let us not be misunderstood here. We fully accept our Lord's statement: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We believe that it applies with terrible force to society in Christianized lands; for it seems to us that hardly one in ten or twenty of the multitudes around us who have the privileges of the Gospel offered to them accept and improve them. Failure to do this insures that those failing will be of

the lost, whether the proportion be great or small. Intelligent, deliberate rejection of Jesus Christ seals a man's fate.

Do not these views present an unanswerable argument for the *eternal* punishment of the wicked? Let these be released from the penalty due to their sin; let the unquenchable fire be put out, and the guilty, even after the lapse of uncounted ages, be either restored to bliss, or struck from being, and where would be the demonstration, the visible monument, of God's indignation against sin, of his unalterable purpose to visit it with condign punishment. Might it not be that, in the eternity beyond such release or annihilation, the impressions of the heinousness of sin would fade, and the very memory of its commission in the long past cease to be, or remain only in connection with the fact of recovery or extinction? In either case what certainty would there be, so far as we can judge, that the same terrible tragedy would not again be enacted, and sin once more make havoc among God's creatures. No, no! "These shall go away into *everlasting* punishment, but the righteous into life" *everlasting*. Rather will we believe that as the Son of God, in his glorified humanity, with his redeemed ones, shall be the eternal witnesses of the compassion and the love of God in the salvation of the righteous, so the wicked and their dark prison-house shall be the eternal monuments of God's hatred of sin and his unalterable purpose to maintain in all its purity and power that holy, and just, and good law, which is the foundation rock on which rest the peace and security of the universe that he has made. Fast bound in chains of darkness "the seal of *eternal disability* will be set upon wicked men and devils." No more shall they go forth to tempt and to destroy. All the activities of their perverted natures may be spent in inflicting torments on each other; but outside of that penitentiary evil shall no more be seen or felt. "God's great purpose to *eliminate evil* from every part of his dominions," save the precinct of hell, and to reserve that hell and its occupants as the standing proof of the curse and punishment of sin, will have been effected. The great consummation will have been reached, and thenceforth, in all the rest of the universe, loyalty and love, purity and peace, shall forever prevail. *The eternal punishment of the wicked is a proof of the goodness of God.*

We turn to a more pleasing theme. The great Day of Judgment is past. The redeemed have entered upon their inheritance. From the first human being that accepted salvation within sight of the garden of Eden to the last and youngest of mortal race whose feeble birth-cry was lost in the loud clangor of the archangel's trump, all, all the purified and saved have begun the life eternal. Begun! but what of continuance and development! Of the enjoyments and employments of heaven we have little specific statement in the Scriptures. Most of the descriptions therein are put in a negative form—"There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." "There shall be no more curse... there shall be no night there." "And there shall in nowise enter into it any thing that defileth." With the exception of such intimations as these, and the positive assurance of unalloyed happiness, we can glean but little from the Bible on this subject. Why is this? Is it not because, in the first place, we are so familiar with sorrow and suffering here, and the sin which is the cause of them, that, feeling the curse, we can appreciate perfect exemption from it and all its effects; and because, secondly, our work, and bliss, and glory there, will so transcend all our present powers of comprehension that it would be useless to attempt to describe them in the language of earth? If the negative view we feel to be a mighty good, what shall the positive realization be when we enter into full possession. There are, however, expressions here and there, hints scattered through the word of God, which may stimulate thought and justify the grandest conceptions of the glory that shall be revealed. Fullness of joy and pleasures forevermore—shining as the brightness of the firmament—equal unto the angels, knowing as we are known, the crown of glory that fadeth not; a body fashioned like unto our Lord's glorious body—eternal weight of glory—being like the Lord and forever with him; and, incomprehensible dignity and glory, *to sit down with him in his throne!*

These are some of the out-flashings of the sacred word in reference to the future of the saints. But what these things mean who can tell? As flesh and blood cannot inherit the kingdom of God, so neither can we, while in the flesh, grasp the surpassing revelations. In the language of the prophet,

"Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God! beside thee, what he hath prepared for him that waiteth for him." In my own meditations on these things I have imagined heaven to be not a place of idleness, of mere passive enjoyment, but one of ceaseless activity. I know that there the weary shall *rest*; and it is natural that the toil-worn and burden-bearing of earth should regard cessation from labor as the main element in the blessedness of the better land. But, reasoning from analogy, remembering the unceasing energy of the Creator, the constant employment of the heavenly hosts that *do* his bidding, the universal life, motion, and progress of the lower orders, and of all matter, we can hardly suppose that glorified humanity will form an exception to the general law. Neither can I conceive that such a state of things would be desirable. A proper measure of activity is essential to the highest enjoyment and development of mind and body here, and it is presumable that stagnation would be as ruinous in heaven as we know it to be on earth.

In what way, then, shall we put forth our powers in heaven; in what channels and to what objects shall our energies be directed? We presume that our mental constitution will undergo no radical change by the transfer from our present state; that we shall be there, as here, endowed with understanding, affections, and will. All of these, at least, will have full scope in the life to come. Next to holiness, knowledge is the richest inheritance of an intellectual being. In heaven three things will conspire to our enjoying the most abundant fruits of that inheritance: our mental powers will be perfectly clear, the field of investigation will be inexhaustible, and the period for study will be of eternal duration. I have sometimes thought that the man who took special delight in any particular study will pursue that study with intense gratification. I doubt not that Newton rejoices with exceeding great joy in the ever-widening scope given to his expanding intellect in the study of the stars. The mathematician, the geologist, the chemist, the botanist, the student of nature in living organisms—all will find infinite store of material. The lover of history will have access to the annals of eternity; the lover of the beautiful will revel in delight among countless

works of infinite skill; the lover of music will have his soul thrilled with the melody arising from a universe attuned to perfect harmony. But mere happiness, the enjoyment of pleasure, how rich and pure soever it may be, is not the whole of heaven. Simply to receive, without the effort to diffuse, good, would leave upon our moral nature but an imperfect image of our glorious Creator. We should be unlike God in one most important particular, for he is the *giver* of good, ceaselessly pouring out life and blessing to the farthest verge of his universe. How shall we imitate him?

The song of the redeemed, as given by John, is, "unto him that loved us, and washed us from our sins in his own blood, and hath made us *kings* and *priests* unto God and his Father: to him be glory and dominion for ever and ever." What is implied in the expression "kings and priests?" Shall we be kings without kingdoms, priests without offerings? Rather does it not foreshadow the period when, after the scheme of redemption shall have been wrought out, and the era of eternal peace and loyalty to God shall have been inaugurated, the Supreme Lord shall bestow upon his saints the honor and majesty of governments and kingdoms, in the boundless extent of his own sovereign sway? Will he not send them forth as his representatives, clothed with the dignity and charged with the responsibility of viceroyalty over kingdoms and worlds perhaps yet uncreated? They shall govern in his name, and uphold his authority among the far-off dependencies of the Imperial realm. They shall be the depositaries and administrators of law, form their governments upon the model of the great central power, and minister in love to the highest good and most expansive development of the spiritual beings committed to their charge. Not only shall they, as kings, govern, but as priests they shall teach. Endowed with large store of wisdom, extensive knowledge of the divine character, and deep experience of the divine love, they shall delight in imparting that knowledge to their fellow-subjects. How glorious the work of instructing these in the knowledge of God's law and of God's love! What joy shall thrill their own hearts as they tell of the wondrous history of Man, of his ruin by the Fall, and of his redemption by the sacrifice of the Son of God! What warnings against sin, and incitements to holy obedience they can present

to the new probationers, the new candidates for the crowning seal of unchangeable holiness, to be set upon them when they, too, have successfully passed the test of fidelity! These multitudes of taught and disciplined and perfected immortals shall be the acceptable "fruits" which these "priests" will be permitted to bring as their "offerings" to the foot of the throne. Kings and priests! Kings to govern for God—priests to bring unto God the finished work he committed to their hands.

We must pause. Imagination delights to make her excursions, and to look upon all these glorious prospects of the coming Eternity; but we must call her back, and bid her fold her wings and rest.

ART. II.—THE WORD ELOHIM AND JEHOVAH IN GENESIS.

THE unity and authenticity of the Book of Genesis seem not to have been called seriously in question by any one who held the Bible to be a divine revelation until a little more than a hundred years ago. The Jewish Church always looked upon it as an independent book, and held that it was written by Moses. Josephus does not even hint that any one among his people ever doubted either fact. Philo and the Talmuds, both in their times, take for granted, or assert the same. It is so down to the present day. This opinion was adopted by the Christian Church, and held, pretty much without question, till the middle of the last century.

Jean Astruc, an eminent French physician, introduced a new and different theory respecting the book. Astruc was the son of a Protestant minister who on the Revocation of the Edict of Nantes became a Roman Catholic. He rose high in his profession, and was made professor of medicine in the college of France. He died in 1766. In 1753 Astruc published a duodecimo book at Brussels and Paris entitled "Conjectures on the Original Memoirs which, it appears, Moses used in Composing the Book of Genesis."

In this volume was started for the first time the theory, which has become so prevalent, that the Book of Genesis was compiled, in part, at least, from pre-existing documents, and that this is

shown by the use of the two words ELOHIM and JEHOVAH in different portions of the book. This publication introduced those questions of authenticity and unity suggested by supposed differences of style which have interested if not edified so many people.

Astruc's position was this: He assumed that there had "existed a number of isolated documents, some twelve in all, which had subsequently by the fault of transcribers been joined and strung together in the present form of Genesis."* Eichhorn pruned and adopted this theory, and his learning and genius procured it a favorable reception throughout the whole of Germany, and so helped to give it a currency which has reached to our day.

It is ~~not~~ of course, right to judge of a theory simply from its proponents or advocates, but this one does not gain any additional weight from the fact that it originated with a physician of the Court of Louis XIV., and was brought into prominence by a rationalizing critic, of whom Herzog's *Encyclopædia* says: "His works are more remarkable for attractive fluency of style than for depth and research. Although exceedingly popular at the time, they possess little substantial value." An American authority (M'Clintock & Strong's *Cyclopædia*) says of him: "The results of his criticism were that the Bible, *as we have it*, has only a moral and literary superiority over other books. The primeval history attributed to Moses was made up of ancient sagas, and gathered up, partly by Moses, into the Pentateuch. His system of interpretation multiplies paradoxes, and tends to uproot the Christian revelation, as such, entirely. His method of interpretation is fast passing into oblivion even in Germany."

To us the general system by which the book of Genesis is treated in this theory is simply a part of that destructive criticism which, if followed to its legitimate results, sweeps away the whole revelation of God in his word. It is precisely like that so-called science which is evermore taking guesses, surmises, and precipitate generalizations from half-made investigations and parading them before the world as solid facts. It has, however, of late been happily growing thin and weak, and is hastening toward its death.†

* M'Clintock & Strong's *Cyclopædia*, iii, 778.

† A young friend of ours relates an incident of his student life at Göttingen, which illustrates the probable origin of much of this critical work. He found an advanced

In this paper we shall not have occasion to use the words "Elohist" and "Jehovist." They have no meaning to us. They are an assumption of the thing in question, and are, to us, only the jargon of mistake, and not the true teaching of biblical lore. There is a trick of philosophical skepticism against which we need to be on our guard—the theorist invents a technical term having its meaning only in his theory, he uses it over and over till it becomes familiar to his readers, and they use it too; his opponents use it in combating his theories, till by and by the term becomes fixed, and the thing which it suggested becomes an entity in the minds of men, not by reason of proof, but by the legerdemain of repetition. So we have in science "Protoplasm" *et id omne genus*.

We do not propose to follow the *minutiæ* of the argument by which this theory is thought to be established. Many of them are fanciful and arbitrary, and almost all of them are assumptions so wholly gratuitous that ordinary reasoning cannot touch them. They can be met simply by a denial that their force is felt.

Those who hold Astruc's theory find in Genesis such differences in the use of the two words ELOHIM and JEHOVAH that

student with whom he boarded engaged on an elaborate essay, the object of which was to prove that Luke was not the author of the Gospel called by his name. The man was a splendid Greek scholar, an admirable linguist, and generally very able. The following conversation occurred between them:—

"Why," said the American student, "are you spending time and brain work on that topic?"

"Because," replied the German student, "it will be an elaborate essay on an entirely new theme."

"Do you expect to prove your point?"

"Certainly I do! I shall adduce such proofs, external and internal, that no man shall be able to set them aside."

"Well; what good will come of it, even if your arguments cannot be refuted?"

"I shall have accomplished a great end. I shall be recognized as a writer and a thinker."

"But suppose that nobody *believes* your theory after all. What then?"

"O, that does not matter. I do not believe it myself. But then, you see, I shall have made a work that shall give me rank among German thinkers."

It may be strongly suspected that more than this man have invented theories about the books of the Bible with similar motives behind them, theories which have been adopted in other times and in other lands by those who were more honest and less discerning than they. It would not be strange if the theory of the Book of Genesis, of which we speak, were among the number whose origin was such as this.

they are satisfied that from two to twelve documents, or writers, must have been used or concerned in the work. On the contrary, we propose to exhibit the opposite theory, and endeavor to show from the use of these two words that this book is a unity, composed by one writer of consummate ability and skill.

If this point is established we need give no attention to the proof of the position that Moses was the author. There is no necessity of supposing another, since he meets all the possible requirements of the case, and the consenting voice of antiquity assigns him the place. It can be only a mere biblical dilettanteism that would seek critically to remove him from it.

The fact that methods of writing existed for an unknown period before his time is assumed, and with entire truthfulness, by those who doubt his authorship of the Book of Genesis. Every discovery which modern investigation has been able to make only pushes the invention of letters farther and farther back into an unknown antiquity, antedating the time of Moses a thousand years. No improbability as to his authorship, therefore, can arise from that direction.

His personal ability to compose this book cannot for a moment be questioned. He who could write the laws which have lived and molded the jurisprudence of the civilized world and of all the centuries from that day to this, whose code has never been equaled in purity, justice, and benignity; he who could mold such a commonwealth, and throw his influence on four thousand years and over the earth, had mental force enough to compose this history, and to avail himself of all existing materials to make it complete.

He had literary culture of the highest order. With a mind of vast power, he had received the best training that the richest court of the most learned nation of the time could give. Skilled in all the learning of the Egyptians, matured by the study and meditation of forty subsequent years, surely if any man of all the ages were able to write a book which should take its place and live forever in literature Moses was that man.

Laying aside the fact of his divine inspiration, and standing simply upon the ground of the broadest criticism, we are justified in saying that the man who could compose the Ninetieth Psalm—and we are among those who believe him to have been

its author—who could compose the matchlessly glorious poems of the thirty-second and thirty-third chapters of Deuteronomy—poems whose solemn roll and everlasting swell come to us over the void of forty centuries like nothing else in all literature, that a man of such literary taste could have made such slovenly work as these writers impute to him is impossible. If we should grant that he only made use of materials or documents that he found in existence, that he simply edited them, we may safely assert that it is not within the bounds of possibility that a man of such culture, with such opportunities, making a book which should be the sacred book of his people, and which he intended should last in all their history, should have contented himself with shuffling together a dozen or so of disjointed fragments, and with so little literary skill that students, after thousands of years, reading in his dead language, should be able to select the scraps, mark with accuracy the beginning and end of each, and tell what was his and what was another author's. That a man of profound culture and immeasurable leisure should have done a piece even of editing in a manner so disgraceful—*credat Judæus!* No, we may not say that, for no Jew ever believed it.

We may go farther, and, laying aside for the moment all questions of authorship as far as Moses is concerned, we are justified in asserting that it is an improbability great enough to be an absurdity that any man of any age, whether of Solomon's time or Ezra's time, who should have taken upon himself to write or edit this book, could have done it in so unworkmanlike manner as this theory demands. A literary hack employed in a modern publishing house would lose his place were he to do his work no better than these writers assure us the author of Genesis has done.

There is no necessity of refusing to believe that Moses, in writing this book, made use of older documents relating to the Creation and earlier history of the race. It is possible that he did, though it does not seem to us very probable. It is difficult to conjecture where these authentic documents were to be found, by whom made, or how they had been preserved among this nomadic people. Yet it is not impossible that such documents were in existence and at hand. They *may* have been handed down through Abraham and Isaac and Jacob from

Shem and Noah, if you please. They may have been taken as a part of his library into the ark by the second father of the race; they may have so passed into the hands of one of his children. The destructive critics believe a good many things, and believe them easily; and if any one feels like holding this no strong objection need be made.

That Moses availed himself of a primitive revelation is much more probable. The remains of such a revelation can be traced more or less distinctly among almost all nations. It was, probably, made to the progenitors of the race, and handed, by tradition, down through the ages. The inspired writer of this book may, at the command of God, have taken it, and, correcting the errors which time and tradition had connected with it, have put it in the form which it now wears as a part of this sacred narrative.

The words ELOHIM and JEHOVAH * have a closely defined and distinctive meaning as they are used in the Bible. ELOHIM is the generic name of God, God as the infinite Creator and Governor of the universe, holding the same relation to all creatures whatsoever. It is not necessary to endeavor to fix by etymology the meaning of the term. Such etymological endeavors are more or less unsatisfactory, and often illusive. The word is employed to designate the Supreme Being.

The word JEHOVAH comprehends this general idea, but has also a special and more limited signification—God brought into near and personal relations to men, and especially to his covenant people. While this distinction may not be always clearly defined, and while confessedly the one name is used interchangeably with the other, yet the difference between them is clearly evident in the Holy Scriptures. Elohim is God of the creation and of the human race; Jehovah is the same God as the God of his people, the God of Abraham, of Isaac, and of Jacob.

When Jonah was roused from his sleep he was bidden by the terrified sailors to call upon his God. They had called upon

* It will save trouble and the care of transferring in every case the Hebrew words, if we keep in mind the fact that, in our authorized version, the words *El*, *ELOAH*, and *ELOHIM*, in their various inflections, are uniformly rendered *GOD*, while the word *JEHOVAH* is with the same uniformity rendered *LORD*, *e. g.*, Gen. iii, 1: 'Which Jehovah Elohim—The Lord God—had made.'

theirs. "They cried every man unto his Elohim." They said to Jonah, "What meanest thou, O sleeper? Arise, call upon thy Elohim, if so be that Elohim will think upon us, that we perish not." (Jonah i, 6.) Jonah himself when the fatal lot had fallen upon him replies to their questions, "I am a Hebrew; and I fear Jehovah, Elohim of heaven, which hath made the sea and the dry land." They would not have understood all that he meant had he not used the word Jehovah—Jehovah, the covenant God of the Hebrew, was his Elohim. This distinctive use of the two words is carefully kept up throughout the book. When they who are not God's covenant people are referred to, the word Elohim is employed; when Jonah speaks Jehovah is the word used, except in the last chapter, when the two are interchanged. "The people of Nineveh," it is said, "believed Elohim," and the king commanded the people to "cry mightily unto Elohim," "and Elohim repented of the evil." (iii, 5-10.)

This book, written some seven centuries after the Pentateuch, gives striking evidence not only of the distinction between the words, but the persistence with which it is maintained in the Bible.

A very remarkable instance of this distinctive use of the words is found in Jehovah's call to Cyrus in the forty-fifth chapter of Isaiah, perhaps a century later than the instance just referred to. Addressing the heathen king in prophecy, it is said, "And I will give thee the treasures of darkness, . . . that thou mayest know that I, Jehovah, which call thee by thy name, am the Elohim of Israel. . . . I am Jehovah, and there is none else, no Elohim beside me." Cyrus was to understand that Jehovah was God, and that there was no God but Jehovah, the God of the people whom he was to set free.

We can observe the same distinction kept up with a deeper spiritual meaning in the Psalms, whether the earlier or the later. It is often very touching and impressive. Take as an example the Nineteenth Psalm. When David speaks of the creation, the material universe, as illustrating and proclaiming the greatness and the goodness of God to the whole world, EL is the word used—"The heavens declare the glory of God." But when the Scripture revelation, God's distinguishing gift to his people, (Rom. iii, 2,) is brought into view, then the more

tender and personal word is used—"The law of JEHOVAH is perfect," (v. 7,) and so on to the end of the psalm, where he softly prays, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O JEHOVAH, my strength and my Redeemer."

The distinction between the two words seems to take hold on the spiritual experience of the Psalmist. In psalms where God is regarded as withdrawn from the soul, and the believer looks toward him as from a distance, and cries after him as after an absent God, ELOHIM seems to be the natural word. It was less personal and less near; it was appropriate when God seemed far away.

Notice this in the Forty-second Psalm: "As the hart panteth after the water-brooks, so panteth my soul after thee, O Elohim! My soul thirsteth for Elohim.... Why art thou cast down, O my soul? ... hope thou in Elohim: ... O my Elohim, my soul is cast down within me." For a moment the cloud uplifts itself, and then the word changes: "Yet JEHOVAH will command his loving-kindness in the day-time." But in a moment, as the darkness shuts him in again, he cries, "I will say unto Elohim my rock, Why hast thou forgotten me?" and the word at the end is still the distant word—"Hope thou in Elohim."

So in the Fifty-first Psalm, under a bitter consciousness of his sin, David does not take the covenant name into his pleadings: "Have mercy upon me, O Elohim!"—and but once in the whole psalm does he venture to use the word Jehovah.

The One Hundred and Nineteenth Psalm, which relates wholly to God's revelation in the Scriptures, and is an extended expression of the believer's confidence and love and joy, as we should expect, with a single exception in verse 115, where the more general word is accompanied by the appropriating pronoun, "My God," uses the one word Jehovah throughout the whole of its one hundred and seventy-six verses.

Indeed, the use of these two words in the Psalms so accurately varies with the peculiar spiritual feeling to be conveyed, that, given the tone of the psalm, we can almost predict the word which shall be employed. It may not be always immediately apparent, but it is so prevalent that it seems to us unmistakable. Perhaps, were we able to enter into the exact spiritual state of

the writer's heart, we should be able in every case to perceive the accuracy of the choice of the term.*

The two words CHRIST and JESUS may illustrate what is meant here. They both refer to the same person, but the one has a wide Messianic sense, the other a more personal and individual sense. In different spiritual states each, perhaps, would be used in its place. In moments of personal communion the latter would be the natural utterance, while perhaps, when the great kingdom of God is spoken of, the other word would be employed. The instinct of the Christian heart might lead unconsciously to the choice. It has been said that Paul was especially fond of the name Jesus, and that John uses it more frequently than the other Evangelists. We confess that we do not recognize this fact, though the supposition may illustrate the point before us.

There is a fine case of the instinctive use of these two words in the account of the fight between David and Goliath, (1 Sam. xvii, 43-46.) "The Philistine cursed David by his Elohim." David said, "I come to thee in the name of Jehovah of hosts, the Elohim of the armies of Israel. . . . This day will Jehovah deliver thee into mine hand . . . that all the earth may know that there is a God in Israel;" or, rather, as it is in the Hebrew, "that Elohim is in Israel." Here the marked distinction between the two words is most forcibly exhibited. ELOHIM had a general sense, and was one which both the Philistine and David could employ; but JEHOVAH was restricted, and pointed out the covenant God of Israel.

These instances of the use of these words, each conveying its peculiar impression and thought, might be multiplied indefinitely outside the Pentateuch, (see Ruth i, 15-17;) but we have presented illustrations enough to convey the meaning which we suppose to inhere in them. It would be rash to assert that the sharpness of the foregoing definition is everywhere and always maintained, yet the fact that it is not is no proof that the distinction does not exist. Much of the peculiar

* We are not sure but that Latimer had this distinction of terms, perhaps unconsciously, in his mind when he was giving an account of his examination before the bishops. "They," he says, (Froude's Hist. Eng., iii, p. 108,) "had appointed me there to write all mine answers: for they made sure work that I should not start from them: there was no starting from them: *God was my good Lord*, and gave me answer; I never else could have escaped it."

use of the words was, probably, instinctive, prompted by feeling rather than argument. If, as we have said in respect to the Psalms, we could get at the writer's exact mental state, we might detect the reason for his use of one or the other in every case. But more than this; we suppose that often, by a very clearly understood intention, the two words were used interchangeably for the very purpose of conveying, without any assertion, but all the more forcibly for that, the idea that Elohim and Jehovah were names of one and the same God.

If we are not mistaken, just here in these words may be indicated the solution of that problem which has been baffling the translators of the Bible in certain heathen lands. In China, ever since Protestant missionaries have attempted to render the words of the holy Scriptures into the language of that people, there has been a controversy about the proper word to be used for the name of God. To use the English term, or any modern European term, would not convey any meaning at all; while to use the vernacular word would be, at once, to attach a heathen sense to it. Now, suppose that translators should do just what we claim the sacred writers have done; suppose that they should take the word most common among the people for God and put it in the place and employ it as the word Elohim is employed, perpetually blending it and overshadowing it with the definite term which points out the Christian's God. Would not this do just what is done in the Bible—lift the more general term into a purer atmosphere, and soon give it its true and sacred sense? We are not familiar enough with the matter to say that this has not been attempted.

With this distinction in our minds between the words, let us examine this Book of Genesis.

The book opens with an account of the creation of the world, of the origin of all things from the hand of an infinite Creator. The history is general, and has no special relation to human redemption or to God's moral universe. In accordance with this broad and general conception, the broad and general term Elohim is employed through the whole of the first chapter, and to the third verse of the second chapter, where the first should properly have ended. No other term is used throughout, simply because no other term would have been appropriate.

The most generic word is used, because the thoughts were of the most extended and general character.

With the fourth verse of the second chapter an entirely new and advanced topic comes before us. It is not a physical universe that is here to be treated of, but a moral universe. Now all that is personal in the divine nature is brought into view. One that studies the passage closely with this idea before him, it would seem, can scarcely avoid being impressed with the insight and extreme skill with which this transition is made. It is just what a clear-headed—we say not divinely inspired—man would do. He is now about to connect this infinite One with *man* and that moral universe in which man lives. He, therefore, briefly recapitulates in a single sentence what was extendedly related in the former chapter, and immediately speaks of man's creation as a part of that great work which God, Elohim, had done. With the presence of this moral being, man, in the scene—this being who is to hold personal relations to the Creator of all—the new and personal word is introduced. Yet the former general word is not dropped. Had this been done the danger would have been that the reader would have supposed that a new and different God was referred to. To avoid this, the two words are associated and combined through the remainder of the chapter. The passage is remarkable, both for the evident purpose in view and as being the only instance in the Bible where the collocation of Jehovah Elohim is maintained through so extended a passage. One may easily wonder at the criticism which can not only fail to see the purpose of the writer, but also can find only slovenly inattention where there is evidence of highest skill, and can see the work of two or more minds where the compact work of one so clearly reveals itself. We will not stop to speak of how this blending of the two terms affects the argument of those who contend for a dozen, more or less, of documents and writers. Perhaps an "Elohist" and a "Jehovist" compromised on this passage!

As we advance to the third chapter the use of the two terms is clearly defined. In the opening statement of the writer the combined words Jehovah Elohim are used: "Now the serpent was more subtle than any beast of the field which the Lord God had made." But as soon as the serpent speaks the personal term is dropped and the more general is used alone.

"Yea, hath Elohim said," and it is continued in his conversation with the woman. When the conversation with the serpent ends, the combined term is resumed, and continues, as we should expect it to do, to the close of the chapter. In this way the idea is emphatically and impressively conveyed that the infinite Creator, who made the physical universe, is also the moral Governor of the world of intelligent and responsible being. It is done more powerfully than mere assertion could have done it by this skillful combination of the names of God.

This connection having been thus established, and the narrative proceeding to relate the fall of man and so the history of Redemption, the single word Jehovah, God of the covenant of promise, is employed. It is continued to the end of the chapter, when the remark is made, "Then began men to call upon the name of Jehovah," meaning, as we suppose, "then began men to have clear ideas of this personal God, Jehovah."

The fifth chapter is, as its title declares, a genealogy. The universal history is, for the time, abandoned, and the narrative flows in a single channel toward a peculiar person, holding peculiar relations to God—Noah. Naturally (one can hardly see how he could have avoided it) the historian begins the genealogy with the first man, Adam, and as naturally uses the general word Elohim up to the point where Noah's name is mentioned, then the word Jehovah is used. In the remainder of the history the two words are used interchangeably without any special signification, unless it is to show how inseparably they are blended in the writer's mind.

The flood, of course, makes a new starting point of the race, and so of the history. But it is not now a history of a physical universe, but the history of the race of men, a history which is to culminate in its redemption by the Son of God. So, as the new chapter opens with the dispersion, Jehovah, not Elohim, is said to have come down upon the ungodly builders of Babel. Jehovah scatters them from thence upon the face of the earth. So, too, when the narrative, as in the case of Noah before the flood, now confines itself to a single channel and flows toward Abraham, the friend of God, Jehovah is still the word uniformly used.

This continues till in the thirteenth chapter the account of the attack of the kings upon the plain of Sodom is given. This

has been spoken of as undoubtedly a document introduced almost without connection into the history. Those who so consider it seem to overlook the design of its introduction. A great historical type, one of the most remarkable, if not absolutely the most remarkable personal type in the whole Bible, was to be placed in this historical picture which Moses was painting. The story of the battle of the kings is simply the necessary background to it.

In this episode the peculiar use of the two words is noticeable and instructive. Melchizedek, out of the line of God's chosen people, and in this sense not in covenant relation with him, is called "the priest of the most high God," and in speaking of himself uses these terms. Abraham, however, in his reply uses first the word *Jehovah*, and, to show that both he and Melchizedek had the same Being in mind, connects it with the terms which the king had just used: "I have lifted up my hand unto *Jehovah*, the most high God."

In the fifteenth chapter the covenant of *Jehovah* with Abraham is renewed, and the peculiar use of the two words can be seen. The narrative uses the word *Jehovah*, "*Jehovah* came unto Abram," (xv, 1;) but Abram, not yet called by his covenant name, and not yet, it may be, clearly seeing all that was in his call, couples the two words when he speaks. The narrative, however, uses the single word *Jehovah*.

In the sixteenth chapter, the history of Ishmael, a part of Abraham's history, the word *Jehovah*, naturally, is used throughout.

The seventeenth chapter makes a renewal of the divine covenant with Abraham. The infinite God is about to confirm and to establish, in a more significant way and by the sign of circumcision, his covenant. We should expect to find the account opening with the covenant word. So it does, and it is coupled with the general word, and both are made inexpressibly impressive by the additional word "Almighty"—"The Lord appeared to Abram and said unto him, I am the Almighty God." In the rest of the chapter, with an exquisite propriety, the word *Elohim* is used. This infinite God is making the covenant, and the same word is used throughout.

In the account given in the eighteenth chapter of that wonderful approach of *Jehovah* to Abraham when he permits him

to test the power of prayer and gives to all the ages the proof of God's willingness to be moved by it, we find the one word Jehovah used with unvarying uniformity. God was in exceedingly near and personal relations with man, and the personal word is used.

The nineteenth chapter, which is only a continuation of the account of the eighteenth, has the same uniform use of the word Jehovah, except in the single sentence where the fact of the success of Abraham's prayer is noted in the saving of Lot out of Sodom. Why it is used just there we do not see; we hardly think that an "Elohist" put it there, as he was revising a "Jehovist" manuscript.

In the twentieth chapter, which gives the narration of the intercourse between Abimelech and Abraham, where one in the covenant and one outside of it come together and converse with one another, the two words are used interchangeably.

The twenty-first chapter gives the birth of Isaac and a continuation of the history of Ishmael. When speaking of Ishmael the word Elohim is used. When in the same chapter the Philistine Abimelech speaks he uses naturally the word Elohim; while Abraham, setting up an altar and a grove, calls "on the name of Jehovah, the everlasting God," *El Holam*, advancing beyond the thought of the Philistine to that of his covenant God.

There is no mention of the divine name in the twenty-third chapter; but in the twenty-fourth, when Abraham would administer an oath of the utmost solemnity to his trusted servant he makes him swear by terms which should cover the whole conception of God, both general and personal. "I will make thee swear," he says, "by Jehovah, the Elohim of heaven and the Elohim of the earth;" while through the remainder of the incident of the espousal of Rebecca the two words are used sometimes in connection with each other, sometimes singly, but without, it would seem, any special intention except such as the natural avoidance of repetition might suggest.

As the history of Jacob is given in the following chapters there is nothing which claims special attention on the point which we are considering till we come to the occasion where he makes his selfish avowal: "If Elohim will be with me . . . so that I come to my father's house in peace; then shall Jeho-

vah be my Elohim." It would seem that the distinction between the two words could hardly be made more emphatic by actual use than in this sentence. He speaks of Jehovah as God in a nearer and more personal sense than that which lay in the word Elohim, and so the one was set over against the other in his vow.

In the remaining history of Jacob's sojourn in Mesopotamia and his exodus from it, it will be noticed that usually, perhaps invariably, when Laban speaks or is spoken of and the occasion demands the use of the divine name, Elohim is the word employed. Jacob himself not yet, it would seem, having come into a clear recognition of Jehovah's covenant does not use that name, but all through the story speaks of God as the "Elohim of my father, Elohim of Abraham." Indeed, it is very remarkable that in the narrative of Jacob's life up to the point where the story of Joseph is taken up, the name Jehovah is nowhere used except in a solitary instance, when in a moment of utter distress and extremity he cries out, "O Elohim of my father Abraham, and Elohim of my father Isaac, Jehovah which saidst unto me, Return unto thy country," etc. (xxxii, 9.)

Jacob himself, as we have seen, had a very clear conception of the distinction between the terms, and at crisis moments of his life used them with it in view. Why he should not have observed it generally is very suggestive. Was it because he never in his spiritual experiences came into that clear recognition of Jehovah's covenant which was given to Abraham? That he did not is very certain.

The history of Joseph opens with the continuous use of the word Jehovah—"Jehovah was with Joseph," "Jehovah was with him," "Jehovah blessed the Egyptian's house for Joseph's sake." And this is continued in the story of his prison life.

When he is brought before Pharaoh, as we should expect, the covenant name is laid aside and Elohim is used, since the king of Egypt would not know the meaning of Jehovah. So, too, in the conversation of Joseph with his brethren he does not use the word Jehovah; it would have betrayed him when he wished to be disguised. They, too, employed the more general term, since he was to them, at the time, a heathen prince. So through all these interviews, when they are unknown to each

other the word Jehovah does not appear, and, for a very obvious reason, it was a term peculiar to their family.

Through the remainder of the book the word Jehovah occurs but once. The narrative follows the life of Jacob, and in it all, up to its close, the word Elohim is uniformly employed. Perhaps it was because Jacob himself, as indeed it appears to us, did not, till the last, ever reach clearly and fully the meaning of Jehovah's covenant relation to him. The style of his life, with its worldly policy, its trickery and dishonesty, is in striking contrast with the lofty purity and sublime faith of his father Abraham and Isaac. He was not a man of like faith with them.

As, however, his life comes to an end, and just before his departure from earth, some new visions of his covenant God were given him. Then a gleam of the light of faith seems to have been let down upon his soul, and he cried out, "I have waited for thy salvation, O Jehovah!" In darkness all along, he had not been accustomed to call God by that name. Now in this new revelation of faith, and as he drew near to the heavenly world, the covenant title breaks from his lips. And this is the period of all of Jacob's life that is selected in the eleventh of Hebrews as that which distinguished him as one of the men of faith; "By faith Jacob, when he was a dying, blessed both the sons of Joseph." Bethel and Peniel and all the rest are passed by, while the last act of his life is chosen in the New, as it is marked in the Old Testament by the all precious name Jehovah.

We have thus traced with some care the use of these two words in this book. In the review it does not seem to us a violent or unreasonable conclusion, that, so far from its being a proof of different or separate authorship, it is proof most emphatic and clear that this book was written by one man, whose spiritual insight—not to say the revelation of God—led him to employ with exceeding care each word in the especial place in which it stands.

We do not assert that we are able in every instance to explain each variation in the language, yet we may have a strong assurance that, had we the same insight, and could we feel the sublime forces which moved the writer, it would be all transparently clear.

Perhaps it will not be out of place to add a single thought at

the conclusion of this discussion. In the New Testament the name Jehovah is laid aside ; yet not so much laid aside as submerged in the oceanlike name which He who came from God • and knew what man needed gave us as the name by which God should be addressed—"Our Father who art in heaven." In this perpetual reaching forth toward God in the old covenant word Jehovah, is there not a reproof of that type of piety which, even now, shrinks so away from Him, and lives in bondage and at a distance? It may be a question whether multitudes of Christians, with the revelation of God's Son within them, (Gal. i, 16,) and with the covenant word Father on their lips, do not live farther away from God than they who in that olden time in their higher and better moments called upon Jehovah, their God and their fathers' God.

ART. III.—THE RISE AND DEVELOPMENT OF THE CASTES OF INDIA.

NOTHING has been more inseparably connected with the popular conceptions concerning Hindu institutions, nothing, indeed, has formed a more prominent and distinguishing feature of Indian civilization, than the system of castes, to whose tyrannical yoke the inhabitants of India have bowed for centuries. It is true, there has been more or less of the caste spirit in all countries, ancient and modern. Rome had its patricians and plebeians, the soil of Greece was often stained with the blood of its children when the aristocratic families fought with the partisans of democracy. Nor did Christianity succeed in eradicating a feeling so strongly opposed to the spirit of its Master. The chivalry of the Middle Ages, the priesthood of the Roman Catholic Church, the guilds of the burghers in the opulent cities, the deplorable condition of the peasants, who were little better than serfs before and after the Reformation—all bears witness to a widely spread caste spirit. Yet however exclusive and arbitrary these lines, drawn to separate the different grades of society, may appear to us, they dwindle down almost to absolute insignificance when compared with the castes of the brahmanical hierarchy.

Elsewhere plebeians may be admitted at times into the ranks of the hereditary nobility; the Roman priesthood takes its acolytes from all sections of the community; in most countries the distinction between the different classes of the people is chiefly based on social considerations without affecting their rights as equals before God and the law; while castes in the fully developed brahmanical sense are based on, and intimately connected with, the whole religious edifice of the Hindu empire, and thus are enforced not only by social customs, but also by public law.

More than three thousand years have passed since the earliest hymns of the Rig-Veda fell from the lips of their inspired bards. Long before Nineveh was destroyed by Babylon, before Jerusalem had been taken by Nebuchadnezzar, before Rome was founded, and even before Troy had encountered the Grecian hosts at its gates, the forefathers of the Hindus had composed those songs and prayers by which they invoked their gods, and expressed their wonder and awe at the sight of the powers of nature. The Rig-Veda, the repository of these hymns, in the opinion of the Hindus the most sacred book of their sacred literature, was the work of many generations; the very earliest portions of it may be referred to about the fifteenth century before Christ, while the composition of some of the hymns showing traces of brahmanical influence must have belonged to a much later age. With the Rig-Veda, then, this remarkable document of a long by-gone time, begins the dawn, still dim, it is true, but yet breaking forth powerfully enough to dispel the darkness that enshrouds the beginning of Indo-European and of Hindu history. When we open its leaves the picture that is unrolled before our eyes represents to us the ancestors of the Hindus shortly after their departure from the common Aryan home just at the vestibule of the country they were afterward destined to make the seat of a notable civilization. We find them at that early era on the Seven Rivers, "*sapta sindhavas*," that is, the Indus, the Sarasvati, and the five rivers of the Punjab. What was then their social and religious condition? Was there any system of castes prevalent among them? Separated into many tribes and clans, they were engaged in combats with their own kindred, or in deadly warfare with the former inhabitants of the soil, whom they had driven

away from their homes, but who had not yet been completely subdued. Warlike, still uncorrupted by the luxury and licentiousness to which they fell victims in later years, not yet weakened by the enervating influences of the climate, fatal to all northern immigrants, they lived free and independent of each other, although recognizing a common bond of union such as will always connect a people of the same origin, the same language, and the same religion. Although they lead, generally speaking, a patriarchal life, partly of a pastoral, partly of an agricultural character, their state of society was not of a very primitive description. It may be rather designated as representing a transition period from the latter to a higher civilization. Their wealth consisted chiefly of herds and flocks, and they kept cows for the sake of their milk, butter, and curds; but mention is also made of villages (*grâmâ*) and strong fortified places (*pur*). The hymns of the *Rig-Veda* contain many references to kings, yet their authority seems to have been limited. Names also for the governor of a fortification (*pûrpati*) and for the ruler of a village or tribe (*grâmani*) occur. During the very earliest epoch of Indian antiquity the father was king and priest within his own home. He prepared himself the sacrifice, invoked the gods for abundant rain, asked for their blessings of the harvest, prayed to them for long life, numerous offspring, and protection against his foes, all this in a simple and childlike faith, and with a strongly pronounced religious instinct.

Among the most famous names of the Vedic Olympus is especially prominent that of Varuna, (corresponding etymologically to *ὀυρανός*.) Varuna is derived from the root *var*, to cover, to envelop, and denotes then primarily "coverer, enveloper," that is, the one who embraces the whole universe, upholds heaven and earth, sees and knows all things. To him the purest and noblest hymns are addressed, showing a high tone of true moral sentiment. In later times Varuna sank to the position of a mere god of the ocean, and thus his character became entirely changed. Next to Varuna we notice Indra, the god who smote the rain-cloud and brought down the waters from the sky. It is not surprising that in a country where long-lasting drought occasions the greatest calamities, a high place in the veneration of the people was occupied by a divinity

conceived as combating the malicious demons of the atmosphere, and forcing them to release the waters which they kept shut up in the clouds. Another of the celestials chiefly worshiped was Agni, (Lat., *Ignis*,) fire and god of fire, the heavenly messenger who invites the gods to the sacrifice. There are besides many other deities of a less prominent character. The general feature of the early Vedic religion is its simplicity; the elements are personified, eulogized, and magnified, and the hymns addressed to them express the wishes of the worshipers for long life, wealth, progeny, and triumph over their enemies. The primitive religion of the Hindus as portrayed in the Rig-Veda forms a striking contrast to the gross idolatry and senseless superstition of the succeeding ages.

As to the position of women and the state of morals at the primeval era of Hindu history, we can safely affirm that it compares most favorably with the later condition of society in India. Yet we must not imagine, as some too enthusiastic admirers of that country seem to suggest, an ideal state of perfection and of nothing but pure morality. It is true, the position of women when compared with that of the following centuries was, upon the whole, an honorable one. The marriage tie was generally held sacred; there was scarcely any polygamy; husband and wife approached the gods in common prayer, presenting their oblations together; we have even hymns, and some of them of the highest order, which are ascribed to the authorship of women—a fact which goes far in proving the high rank that at least some of them must have held at those times. It is certain that they were not yet condemned to that life of seclusion in which they have sighed for ages. That they were formerly permitted, at times at least, to choose their husband, is evident from the so-called Svayamvara, a festal entertainment given by the father of a marriageable young girl. Svayamvara means self-choice, and denoted the free selection of a husband by king's daughters—a custom whose origin undoubtedly belonged to the Vedic era. The most graphic description of a Svayamvara is given in the story of Nala and Damayanti in the Mahābhārata. The royal maiden, although conscious of her right to choose a husband, displays throughout every mark of womanly modesty. The flocking of the rajahs to the Svayamvara, their eager desire to woo the fair Damayanti,

the free and restrained, though loyal, intercourse between the two sexes—a striking contrast to the later secluded life of women—all this betrays a spirit not unlike that of the chivalry during the Middle Ages. The Svayamvara often became the occasion for the young nobility to exhibit their valor and skill in arms before the eyes of the assembled multitude, and then at times the young princess was not entirely free to exercise the right of choice, but she was rather bestowed as a reward on that warrior who had distinguished himself most before the other knights. Such was the case at the Svayamvara of Draupadi, who became the prize of Arjuna. At a later period these feats of arms at the Svayamvara degenerated into deadly feuds between the jealous chieftains, like the tournaments in Europe, to which they bore a striking resemblance. Not unfrequently, also, their character was entirely altered. Instead of the nobles taking an active part in the chivalrous combats, professional prize-fighters and wrestlers were employed, who either fought with each other, or with wild beasts, such as tigers and bears. The scenes enacted then before the rajah and his court remind us of the spectacles of the gladiators at Rome and of the bull-fights of the matador in Spain. However, this depraved form of the Svayamvara, so unlike the primitive institution, belongs, as we have stated before, to a later age of Hindu history.

From the preceding sketch of life in India, as portrayed by the earlier portion of the Rig-Veda, it is evident that the system of castes could not have been introduced. It would have been wholly irreconcilable with a condition of things such as we have indicated above. Later ages have produced such striking changes in the world of ideas and institutions in India that we can hardly recognize the descendants of the ancient Hindus, in their new and strange garb, to be the kindred of the Vedic sages and rajahs.

In a period which must have been separated by many centuries from the earlier era of Indian civilization, the great body of the people were divided into four castes; that is, 1. Brahmins, or priests; 2. Kshatriyas, or warriors, sometimes also called Rājanyas, a military nobility; 3. Vaīśyas, or merchants and farmers, (the middle class, the mass of the people;) 4. Cūdras, or serfs.

Although, as has just been pointed out, no caste-system

could have existed during the early ages of Hindu history, nevertheless some traces may be detected which foreshadow a transition period from the free Vedic state to the strict and exclusive brahmanical hierarchy of later days. When the people began to leave their former seats in and near the Punjab and spread farther and farther over the rich and fertile country eastward and southward toward the Ganges and Jumná, the former more primitive condition of things was necessarily modified in many respects. During the Vedic age all had free access to the gods by prayer and sacrifice, but regular priests seem to have first been employed at national feasts and on other notable occasions. It is not surprising that among a people of a pre-eminently religious instinct they could soon gain some influence and authority. The most ancient name for a priest was "purohita," one put forward; namely, one who had distinguished himself by a special gift for arousing the devotion of the mass. The "purohita" became the family priest of the king, the latter's friend and adviser in peace and war. His influence may have been very great at times, according to circumstances, but he had no exclusive privilege for officiating as a priest. During and after the period of conquest in the eastern and southern regions of Hindustan the petty kings and chieftains struggled to regain their former independence, but it was in vain; power became concentrated in the hands of a few, the most distinguished rajahs, while the other chiefs sank to the condition of a military nobility. This change, however, did not take place without a great deal of bloodshed, and in the struggles for supremacy that ensued between the different rajahs many an opportunity was given to the priests to increase their influence. The ancient hymns, the free impulse of the heart, came to be considered as peculiarly holy, and their contents were transmitted with special care from generation to generation. Yet as time went on their meaning became less and less intelligible to the great mass of the people, and thus the authority of those who had preserved the traditions in their families and pretended to the right understanding of that sacred treasure increased slowly but constantly. There was yet no caste in the proper sense of the word, but the dignity of a priest began to become hereditary in certain families. The real or supposed authors of the hymns

were called "rishis," and their descendants, or the families of the latter, first transmitted the accounts of the origin of those hymns, and took charge of the preservation of their text, claiming, also, the correct interpretation of difficult and obscure passages therein. With the hymns was closely connected the observance of the sacrifices. The latter had been, like the rest of early Vedic religion, of a very simple character, but in course of time, with the rising power and ambition of the priests, and with the radical change of the whole system of worship, the sacrifices also became greatly altered in their nature, and were increased to an infinite number, observed with the most scrupulous care, and to the most trifling minutiae. It is self-evident that after this artificial elaboration of the sacrifices not every householder could attend to them, and necessarily a certain class of persons had to make it their particular and exclusive care to represent the people at large at their religious exercises. Thus the priests became more and more separated from the rest of the community. Soon they came to be the only ones that were thoroughly familiar with the sacred literature. They began to form a powerful union as their mutual interests demanded it, and, thanks to their crafty and unscrupulous devices, they succeeded in the end in monopolizing the worship of the gods. It is natural for people of the same principles, the same calling, and especially the same interests, to unite in a fraternity to protect what they consider their rights, and it is equally according to human nature that under favorable circumstances they should try to encroach upon the rights of others, and claim privileges for themselves to which they are not entitled. Thus arose a division of the people into different classes among the ancient Egyptians, among the aborigines of Peru and Mexico, and even in Attica during the famous Cæcropsian era; but it will be difficult to meet any where else with so powerful an alliance as has been cemented by the brahmanical priesthood—even the caste of the disciples of Loyola cannot be compared with it. That the high position ultimately attained by the Brahmans was gained only gradually, can also be seen from the different significations of the term "Brahman." At first it seems to have had the sense of "seer, sage," and is sometimes applied to the authors of the hymns, although they were commonly called "rishis;" afterward it appear

that by "Brahman" an officiating priest was denoted, and lastly a "priest" by profession. It is only in works of a later age that "Brahman" designated the member of a caste, (the caste of the Brahmans.) In fact "Brahman" is derived from the neuter noun *Bráhma*n, (accent on the first syllable,) which itself comes from a root, "barh," meaning originally "exerting one's self." The primitive signification of *Bráhma*n was then "devotional exertion, worship," and thus that of its derivative "*Bráhma*n," worshiper, to which succeeded then the "meanings" given above.

While thus the members of the sacerdotal class were striving for the first rank in the Hindu community, most of the former petty kings and chieftains were gradually reduced, as we have seen, to the position of a mere military nobility, and came to form, with the great rajahs who had succeeded in establishing extensive empires, the caste of the Kshatriyas. The term "kshatriyas" denoted primarily "ruler;" it is an adjective derived from the noun "kshatra," meaning "rule, royal power." The Kshatriyas, however, did not submit so easily to the pretensions of the priestly order; on the contrary, many contests arose between the two rival classes when each of them strove to attain the supremacy over the other. Instances are found, indeed, where the haughty Kshatriyas are represented as looking down with scorn upon the priests, and there is no doubt that the latter were often treated with contempt by the mighty rajahs before the brahmanical hierarchy was fully established and secured; yet in the end the Brahmans left the field as acknowledged victors. The conflict between the two castes may in some respects be compared with the wars of the Guelphs and Ghibellines in Germany, and particularly in Italy during the Middle Ages. The Brahmans alone would never have been powerful nor warlike enough to crush the Kshatriyas by force of arms, any more than the pope and his priestly host could alone have resisted the armies of Barbarossa. Some princes took for the sake of their own aggrandizement, or, perhaps, sometimes from better motives, the part of the Brahmans against too powerful rajahs; but in the end the priests came out of the struggle triumphant, owing their success, as in other countries and at all times, chiefly to their mysterious influence over the masses of the people. It is certain that the plains of

the Ganges often witnessed scenes not very unlike in character those of Henry IV. before Gregory VII. at Canossa. At the same time the former hardy warriors had become more and more effeminate by the influence of the destructive climate, the increasing luxury and licentiousness, and at last most of them were mere priest-ridden kings and mercenary soldiers, easily checked by superstitious fear and overawed at the tyrannical policy of the Brahmans. The two great epic poems, the *Mahābhārata* and the *Rāmāyana*, contain many points of interest in regard to the relations between the Brahmans and their rivals; but, unfortunately, the value of these works for strict historical purposes is greatly diminished by the layers of supernatural matter and religious myths with which they are covered, and it is no easy task to discover the strata of truth which may underlie the fictitious portions of both epics. The framework of the *Mahābhārata* consists of little more than ballads, which were composed to glorify the warlike exploits of the ancient rajahs. Afterward they fell into the hands of brahmanical compilers, who by additions and interpolations so distorted and changed the primitive accounts that they can hardly be separated from the mass of later legendary tales, ridiculous myths, and brahmanical doctrines that have been grafted on them during the course of many centuries. There is little doubt that the Kshatriya bards exaggerated the deeds of their heroes perhaps more than the Troubadours and Minnesinger did in regard to their Christian champions; but there is absolute certainty that the Brahmans were not over-scrupulous in so transforming and shaping the original traditions as to make them wholly subservient to their own interests, and to the satisfaction of their boundless ambition. Besides, the heroes of the poem belong to one age, the final compilation of the work to another. The primitive accounts bear every mark of the early Vedic period; the later falsifying interpolations and changes took place while the Brahmans were striving for the sole supremacy, or had already arrived at the zenith of their power. While the *Mahābhārata* is really a cyclopædia of national legends, and its more than 200,000 verses are the product of several centuries, the *Rāmāyana*, or at least the greater portion of it, is the work of one man. Like the *Mahābhārata*, it was molded into its present shape by brahmanical influence,

and it has an historical character only in so far as it bears witness to the diffusion of Hindu civilization toward the south of India, the so-called Deccan and Ceylon. The contest between the priests and their adversaries forms a dark, and, without doubt, also a blood-stained chapter in the history of India, although the accounts of the destruction that had been going on, as related by Hindu authors, are greatly exaggerated, and sometimes simply fabulous. It is said in the *Vanaparvan* (book iii) of the *Mahābhārata* that Rāma swept away all the Kshatriyas from the earth twenty-one times, and formed five lakes of blood.

One of the most famous incidents that is said to have attended the conflict between the military and priestly castes, is the enmity between the families of Vasishtha and Vievāmitra. The origin of the inextinguishable hatred between the two rivals dates from the Vedic age, and seems to have arisen from jealousy. It appears that both Vasishtha and Vievāmitra were, though at different periods, the *purohitas* of Rajah Sudas, one of those petty kings that reigned during the early era of Indian antiquity, and that at some time the one was supplanted by the other in that monarch's favor. There are few names so illustrious and well known throughout the whole period of the Vedic age, and even of later times, as those of Vasishtha and Vievāmitra. The latter is styled the author, or *rishi*, of the third book of the *Rig-Veda*, as, with few exceptions, all the hymns of that book were composed by himself or his descendants. For similar reasons the seventh book of the *Rig-Veda* is ascribed to the authorship of his rival. Vasishtha became, in later works, the very type of a true Brahman, and the most adulatory praises are lavished on him, not unfrequently at the expense of Vievāmitra. In reality, however, Vasishtha was nothing more than the domestic priest of a king, the *purohita*, and could not have represented the caste of the Brahmans, as during that early age there were, as we have seen, no castes in the proper sense of the word. Vievāmitra, on the other hand, was of Kshatriya origin, and as the fact of his officiating as a *purohita*, and of his being the *rishi* of an important part of the *Rig-Veda*, was in open contradiction to the later brahmanical doctrines, according to which only Brahmans could be priests, the latter, unable to explain away the facts entirely, repre-

sented him as having at last obtained Brahmanhood by the most rigid austerities. The legends in the Mahābhārata and Rāmāyana referring to the hostility between the two rivals vary in many respects, and almost all of them contain fabulous accounts, as, for instance, both Vasishtha and Vievāmitra are represented as having lived during many centuries and worked the most incredible miracles. In order to give an idea of the purely fictitious character of these tales, it will be sufficient to present a condensed statement from the Rāmāyana:—

“After Vievāmitra had been practicing austerities for a thousand years, the gods conferred on him, as a reward, the rank of a rishi. Not content with this dignity, he entered upon a new career of penance, which, however, was interrupted by the charms of a nymph, with whom he lived for ten years, and thus forfeited the recompense for his austerities. He left the place of his disappointment and went to other regions, where he continued his asceticism for a thousand years, at the end of which period the gods allotted to him the title of ‘Great Rishi,’ (maharshi.) But he had not yet attained the goal of his ambition, and devoted himself to a new course of the most rigid austerities: as standing with his arms stretched out, feeding on air, exposed in summer to the heat of the sun overhead, and to four fires, one on each of four sides, while he remained unsheltered from the rain during the wet season. These practices of self-torture lasted for a thousand years. Finally the gods became greatly alarmed at the progress of his devotion and at the power he thereby attained. They tried a stratagem that had succeeded before, and sent a nymph to his hermitage; but this time he was not misled by female witchery. Suspecting the plan of the gods, he cursed the maiden—caused her to be turned into stone and to remain in that condition for a thousand years. Yet, although he had thus escaped the enticements of sensual love, he had fallen into another error, namely, that of yielding to anger. Thus he had to recommence the whole work again, and at last, after hundreds of years, which he passed in silence without even breathing, the title of ‘Brahman Rishi’ (brahmarshi) was conferred on him.”

The object the Brahmins had in view in inventing these myths was no other than to show how difficult it would be for any one not of the priestly order to attain Brahmanhood, and

that Vievāmitra even obtained the coveted honor, not by any warlike exploits as proper to a Kshatriya, but by mere brahmanical practices.

There is little doubt that the kings and nobles often abused their power against the mass of the people, and at times it may have been for the welfare of the community at large when the heavy scepter of the rajahs had to bend before the mightier hand of the Brahmans. Yet, after the strife between the two higher classes was ended, priests and kings and nobles were united, as in Europe, to keep the remaining portion of the population in a decidedly subordinate position. We have seen that the third caste was called that of the Vaiçyas, a word derived from *viç*, "people," and originally applied to the whole Hindu community. *Viçpati*, or ruler of the people, was a common designation for a king, corresponding to Lithuanian *wiëszpatis* and old Persian *viçpaiti*. The use of *viçvaiçyas* as a proper name is analogous to that of Gothic "*thiudisk*," old high German "*diutisk*," from which *Deutsch* is derived. The Vaiçyas, then, after the introduction of the caste system, constituted the mass of the Aryan population, the people at large. Although greatly inferior to the Kshatriyas, and still more so to the Brahmans, they were far above the Cûdras, the fourth caste. The latter were the descendants of such of the native tribes who had possessed the soil of India before the coming of the Hindus, and had preferred to accept the lowest position in the community rather than retire before the conquerors into the mountains and forests, as some of their more independent and warlike countrymen had chosen to do. As disgraceful as the condition of the Cûdras was, and as inferior as their civilization proved to be to that of their masters, yet they would be admitted in some way as members of the Hindu community—in striking contrast to the fate of the North American Indians, whose condition presents, in other respects, some analogy to that of the aboriginal tribes of India. However marked the lines were that separated the three upper castes from each other, there was a much broader distinction between them and the Cûdras. Indeed, the fact of the former being the conquerors and the latter the conquered party, in connection with the difference of language, would have been quite sufficient to establish the first and most natural division into two distinct

branches. We have only to think of the position of the Celts in England after the Anglo-Saxons had become masters of the country, and of the relations that existed between these and the Norman conquerors even long after the battle of Hastings. In the case of the Hindus and the native tribes of India, there was, besides the relation of victor and vanquished, besides the difference of language, of social and religious customs, also another marked distinction, namely, that of valor. Although there are several terms for caste in Sanscrit, the real name is "varna," a word denoting, originally, "color;" and thus the separation of the fair-complexioned Hindus from the dark native races seems to have been based at first chiefly on the distinction of color. The term "varna" was then afterward employed in the larger sense of caste not only to mark the division between the aboriginal tribes and their masters, but also to denote the different classes within the narrow circle of the Hindu community proper. The latter were called the "twice-born," and wore the "sacred thread," the symbol that distinguished them from the Cûdras. The investiture with the thread signified the second birth, and was to take place in the eighth year of a Brahman, the eleventh year of a Kshatriya, and the twelfth year of a Vaïçya. It could on no account be deferred beyond the sixteenth, the twenty-second, and twenty-fourth year respectively, else the youth would become an outcast. The thread of the Brahman was made of cotton, and thrown over the head in three strings; that of the Kshatriya of hemp, or, in more ancient times, of a strip of antelope's skin; the thread of the Vaïçya was made of wool. Another marked distinction was laid down between the three upper castes and the Cûdras in regard to administering oaths: the Brahman swore by his veracity; the Kshatriya by his weapons, his elephant, or horse; the Vaïçya by his property, his gold, grain, or kine; while a Cûdra was obliged to invoke upon his own head the punishment for every possible crime if he should not speak the truth. It is scarcely necessary to add, that marriages between the different castes were discountenanced by the brahmanical lawgivers; yet they did take place nevertheless, and the code of Manu ascribes the great number of mixed castes to the marriages between the four original castes. The very lowest rank in the Hindu community was

held by the Chandálas, the offspring of the union between a Cûdra and a Brahmani woman. "The Chandálas," says Manu, x, 51-58, "must live without the town. Their only property must be dogs and asses; their garments must consist of the mantels of dead persons, their dishes must be broken pots, and their ornaments must consist of rusty iron. No one who regards his duties must hold any intercourse with them, and they must marry only among themselves. By day they can wander about for the purposes of work, and be distinguished by the badges of the rajah; and they must carry out the corpse of any one that dies without kindred. They must always be employed to slay such as are condemned by the law to be put to death, and they may take the garments of the slain, their beds and their ornaments."

It is remarkable that a woman was considered to degrade herself much more by a marriage below her station than a man by the union with a maiden of the lower caste. Sufficient evidence of this fact is found when we compare the preceding account of a Chandála with the following passage from Manu, x, 64: "If the daughter of a Cûdra woman and a Brahman, by marrying a Brahman, gives birth to a daughter who will be likewise married to a Brahman, soon the low family will rise to the highest rank in the seventh generation."

A significant change had also taken place in the morals of the people. Polygamy was the exception in the earlier Vedic age. It had become more and more the rule in later times. In Manu, iii, 12, we read, "It is obligatory for the twice-born to take a wife of their caste for the first marriage; but when they have a desire to marry again, the woman must be chosen according to the natural order of the classes;" and in iii, 13, "A Cûdra ought to have for wife only a Cûdra woman; a Vaiçya can take a consort in the Cûdra caste and in his own; a Kshatriya in the two castes mentioned and in his own; a Brahman in these three castes and in that of the priests." With the luxury, licentiousness, and general demoralization of the Hindu people during the ages subsequent to the first era of Indian antiquity the position of women had necessarily undergone important changes, and the laws of Manu condemned them to a life of seclusion and servitude. Their condition became a most miserable one, and it is certain that a great deal of the deprav-

ity of manners and morals in India was and is caused by the low position to which women were sentenced by the merciless decrees of their sacerdotal lawgivers. While a bright and genial atmosphere pervaded the primeval era of Hindu history, the code of Manu breathes a gloomy and dismal air, saturated with the blasphemous pretensions of the Brahmans to divine honors. The Svayamvara was ignored in the law—the free and chivalrous spirit it supposed would have been irreconcilable with the strict ceremonial of later days. Women were generally then given away without any regard to their likes and dislikes, and became entirely subservient to the other sex. There is only one exception, the so-called Gandhawa marriage, where a maiden's personal freedom and her independence in the disposal of her affections is taken into account. Yet the Gandhawa marriage was regarded with no favorable eye by the law of Manu, and permitted only to Kshatriyas; it was an anomaly, or rather no marriage at all, but simply the union of a couple dictated by mutual inclination and concluded without any ceremony. The so-called Gandhawa marriages prevailed especially during the Vedic era, and without doubt often were the true expression of the idyllic loves of pastoral times. An example of a Gandhawa marriage is found in the tradition of Rajah Dushyanta and the beautiful Cakuntalā, as related in the Mahābhārata, and afterward dramatized by Kalidasa under the title of “Cakuntalā, or the Lost Ring.” The fact that the Gandhawa marriage, although by no means recommended in the code of Manu, yet came to be legalized, at least conditionally, would seem to indicate that at the time of the promulgation of the law the Kshatriyas still formed a body of warriors not to be despised, and to whom the Brahmans thought fit to make some concessions. At the same time the Gandhawa mode of marriage may have degenerated, and furnished many an opportunity for the nobles to indulge in lawless amours, an abuse which was sought to be hidden by the exceptional provisions of the law.

There is another instance where a maiden's right to assert her independence in regard to marriage was recognized by Manu, though it was a case that would occur but rarely, namely, only when the father neglected to provide himself a bridegroom for his daughter. We read in ix, 90, “A maiden should

wait three years after she is marriageable, but after this period she may choose a husband of equal caste as herself."

The following quotations from the code will be sufficient to throw light upon the position of women and the relations of the castes to each other. *Manu*, v, 147-149: "A maiden, a young woman, a matron, must do nothing according to her own pleasure, even in her own house. In childhood a maiden ought to depend on her father, in youth on her husband; her husband being dead, on her sons. If she have no sons, she must be dependent upon the kinsmen of her husband; if he left no kinsmen, on the kinsmen of her father; if she have no paternal kinsmen, on the rajah. A woman must never seek to be independent. She must never try to separate herself from her father, her husband, or her sons, for by such a separation she would expose both her father's family and her husband's family to contempt." *Manu*, v, 154: "Although the conduct of her husband be blamable, and he indulge in other loves and be devoid of good qualities, a virtuous woman ought to continually revere him as a god. A virtuous woman, who desires to obtain the same abode of happiness as her husband, ought never to do any thing that would displease him, either during his life or after his death. Let her weaken her body voluntarily by living on flowers, roots, and pure fruits; but after having lost her husband, she must not pronounce even the name of another man." *Manu*, i, 93: "By his origin, which he takes from the noblest member as he is the first-born, as he possesses the Veda, the Brahman is by right the lord of the whole creation." *Manu*, ix, 319: "Even when the Brahmans indulge in all kinds of base occupations, they must constantly be honored, for they have in them something pre-eminently divine." *Manu*, ix, 322: "The Kshatriyas cannot prosper without the Brahmans, the Brahmans cannot rise without the Kshatriyas; by co-operation with each other the priestly and military class rise in this world and in the other."

In addition to the passages just quoted many others might be given of a like tenor, all of them indicating that the brahmanical hierarchy, with its castes and their insurmountable barriers, was firmly established at the time of the promulgation of the law. Thus a narrow theocratic despotism had taken the place of the former free Vedic state; the opening scenes of the

latter passed, as we have seen, in the land of the seven rivers at a time when the Sarasvati still flowed into the Indus, long before the triad of Brahma, Vishnu, and Siva, the doctrine of transmigration, and the system of castes, had been introduced. It was a time when the joyous Svayamvara flourished in its primitive character, and long before the horror of the burning of widows had come into existence, a practice unknown even in the code of Manu.

As the Brahmins appeal in all things to the Veda as the source of their doctrines and customs, they likewise assert that the system of castes is based on Vedic authority. Yet there is absolutely nothing in the earlier hymns of the Rig-Veda which would justify such an assumption, and, therefore, even the Brahmins must admit that the institution of castes can at least not be referred to the highest antiquity of India. Indeed, they might raise the objection that although the earlier portion of the Rig-Veda contains no allusions to castes, the latter may nevertheless have existed at that time; but then the *argument a silentio* seems to be fairly applied here, as the whole character of the Vedic age is irreconcilable with the institution of castes. On the other hand, it is true that references to the castes are found in the other portions of the sacred Hindu literature, especially in one of the later hymns of the Rig-Veda, as also in the Atharva-Veda and in the Bráhmaṇas, or the canonical expositions of the four Vedas, the Rig-Veda, Sámá-Veda, Yajur-Veda, and Atharva-Veda, which all together are comprised under the collective term of "The Veda." Yet the more recent portion of the Rig-Veda and the three other Vedas, with the Bráhmaṇas, belong to an age subsequent to the first era of Indian antiquity, when either the caste system began to be introduced or was already fully established.

The earliest account of the origin of caste appears in the so-called Puruṣa Sūhta or the hymn to Puruṣa, (the supreme spirit,) the ninetieth of the tenth book of the Rig-Veda, belonging to the later portion of that collection. It is related there that the Brahmin was the mouth of the deity, the Rājanya (Kshatriya) was made his arms, the Vaiṣya his thighs, and the Cúdra sprang from his feet. Apart from the Cúdras, who naturally stood from the beginning in a position inferior to that of the Aryan Hindus, the allegorical language of the hymn simply

refers to the mutual relations of the different classes toward each other; it seems to mark the transition period from the earlier institutions to the approaching introduction of the caste system, and it is certainly still very far from implying those doctrines and customs that have been deduced from it in later times. In the code of Manu the figurative meaning of the hymn is altogether distorted, and the Brahman is set up as the supreme lord of the whole creation. The accounts given by Hindu authors in regard to the origin of caste are, upon the whole, very unsatisfactory. They are mostly mythical and inconsistent with each other, especially in post-vedic works, as the Mahābhārata, Rāmāyana, and the Purānas. Some accounts agree with that of the Purusha Sūkta, and are probably borrowed from it; among the rest we notice one passage from the Mahābhārata as particularly remarkable. It affirms explicitly that there were originally no castes, and that the distinction between the different classes of the community has afterward arisen from differences of character and occupation.

It is not surprising that the change from the earlier Vedic institutions to the later brahmanical hierarchy was accompanied and partly caused by a corresponding transformation of the whole system of worship; in fact, the ancient Vedic gods had gradually lost their hold upon the people, and came to be subordinate to a new dynasty of deities. Thus, although the Brahmans continued to appeal to the Veda as the foundation of their religion, the practical worship of the Hindus had become foreign in character and tenor to that enjoined by Vedic authority. The triad of Brahma, Vishnu, and Siva was entirely unknown during the Vedic age. Vishnu is the only one of these three great gods of the later era who was also worshiped in the Rig-Veda, yet the position he held there does not necessarily suggest any thing which would indicate the prominent place he was afterward to occupy. The peculiar trait of Vishnu in the Veda is found in his famous three strides, signifying the rising, culmination, and setting of the sun. It is true there are also hymns in which a higher character is ascribed to him, and from one passage (R. V., vii, 99, 2) we might infer that he was considered the chief of all the gods. Yet there are but few passages where Vishnu is exclusively and particularly wor-

shipped in comparison with the great number of hymns addressed to Indra and other gods, and which ascribe to them likewise the highest attributes. In fact, each individual god was in the imagination of the worshiper for the time being *the* god, the supreme ruler, before whom the other deities disappeared. The process by which Vishnu attained the prominent position he has held in the mind of the Hindus for centuries is not quite clear, while the history of Siva is still more obscure. The artificial link to connect Vishnu and Siva, and in some way to unite the adherents of both, is Brahma, the mere product of later metaphysical speculation.

It is hardly necessary to say that the system of castes became greatly disturbed by the convulsions that agitated the Indian State for centuries. At first it was the rising of Buddhism, the national revolution against brahmanical despotism; then, after the overthrow of the new religion, the revival of Brahmanism; and later, the Mohammedan invasions, which, in connection with the intermarriages between the different castes, greatly modified the ancient order. Thus the division of the people into four castes has long been only theoretical. With the exception of the Brahmans, most of the old pure castes have been extinct for a long time, and at present there are about as many castes as there are different trades and professions.

ART. IV.—THE SYSTEM OF THE WORLD: ITS ORIGIN.*

THE persistent efforts of the human mind to interpret the volume of nature is no more to be discouraged than the like persistent effort to discover the meaning of the volume of inspiration. Truths are precious, not because they were found in the one volume or the other, but because they are truths.

* *The System of the World.* Newton.—*The System of the World.* Laplace.—*The Nebular Hypothesis and Modern Genesis.* Rev. S. Parsons, in *Methodist Quarterly Review*.—*Outlines of Astronomy.* Sir John Herschel.—*Popular Astronomy.* F. Arago.—*Experimental and Theoretical Researches on the Figures of a Liquid Mass withdrawn from the Action of Gravity.* J. Plateau.—*Recent Researches on the Secular Variations of the Planetary Orbits.* John N. Stockwell, in *Smithsonian Contributions to Knowledge*.—*Sketches of Creation.* Alexander Winchell, LL.D.

If one truth is more precious than another it must be because of its relation to human conduct as affecting human welfare. Truths of nature and truths of revelation may be submitted alike to this criterion.

Does it matter whether we know that "In the beginning God created the world" or not? If this be a truth it is a fundamental truth. Accepted, it will inevitably give color to every department of human science, making all science theistic. Especially it suggests as a corollary that all things are related to each other according to the plan of the one intelligent Creator. Also, that all laws put upon matter, upon worlds, upon organisms, upon mind, upon intelligent moral agents, are laws having the seal of his *authority*. In the department of moral government it will also follow that law is something more than an established order of antecedence and sequence—something more than the relation of cause and effect; a prescription to be followed by the free volition of a responsible agent. If, on the other hand, it be truth that matter, motion, and force are the eternal trinity, this also is a fundamental truth, and it will give color to all science, making it materialistic and atheistic.

The theory of evolution is advocated with equal zeal by partisans of theistic and atheistic ideas. To the former the divine wisdom is magnified by the conception of evolution. To the latter the conception of evolution is consistent only with the postulate of eternal matter, motion, and force, and the presumption of a divine original is summarily disposed of as a superstition of very low pedigree. Hence, in modern atheistic essays and discourses there is much stress laid on the doctrine of evolution as fundamental truth. These opposite conceptions are well illustrated by the opposite conclusions of the two greatest mathematicians of their respective times. Newton viewed the mechanism of the world and exclaimed, "This most beautiful system of the sun, planets, and comets could only proceed from the counsel and dominion of an intelligent and powerful-being!" Laplace looked upon the same mechanism and declared, "I have no need of such an hypothesis."

The Nebular Hypothesis.—In the theory of evolution there is necessarily an hypothetical beginning; not, indeed, of matter or of force, but of the evolutionary processes. Matter is sup-

posed to exist in a diffused state throughout the space occupied by the solar system. Existing potentially, according to Mr. Tyndall, *was a single form of energy*, which we know as gravitation, which was "the original form of all the energy in the universe." This original, diffused condition of the matter of the solar system, is a universal assumption. In the first exhibition of it by Laplace it is represented as thus diffused "In consequence of excessive heat." But Helmholtz, desiring to account for the solar heat itself, imagines the matter originally diffused without heat. He then finds an explanation of the origin of heat in the contraction of the mass by gravitation. Herbert Spencer adopts the views of Helmholtz, and invents a reason for the original diffusion of matter in "atomic repulsion," the overcoming of which by gravitation produces heat. It may not be inadmissible to say that no physicist has been able to *diffuse* many kinds of matter without heat, and the atomic repulsion which can do it is unknown to science. But the evolutionists are agreed as to the first step in the process of evolution. It was *contraction or condensation*. The next step was rotation of the mass. Then came centrifugal force, the mass became spheroidal. Then a zone was abandoned, or a ring was "thrown off" or "left behind" or "detached." In some way the zone or ring became a planetary mass, etc., etc.

It is, perhaps, best at this point to let the reputed author of the "Nebular Hypothesis" speak for himself, not that his delineation of the hypothesis is more definite or more consistent than that of others, but that we may examine it and see how far it agrees with some representations of it recently made. The following is his language:—

However arbitrary the system of the planets may be, there exists between them some very remarkable relations, which may throw light on their origin. Considering them with attention, we are astonished to see all the planets move round the sun from west to east, and nearly in the same plane; all the satellites moving round their respective planets in the same direction, and nearly in the same plane, with the planets. Lastly, the sun, the planets, and those satellites in which a motion of rotation has been observed, turn on their own axis, and nearly in the same plane, as their motion of projection. A phenomenon so extraordinary is not the effect of chance; *it indicates a universal cause which has determined all these motions*. . . .

Another phenomenon of the solar system equally remarkable is the small eccentricity of the orbits of the planets and their satellites, while those of comets are much extended. The orbits of the system offer no intermediate shades between a great and small eccentricity. We are here again compelled to acknowledge the effect of a regular cause: chance alone could not have given a form nearly circular to the orbits of all the planets. This cause, then, must also have influenced the great eccentricity of the orbits of comets, and what is very extraordinary, without having any influence on the direction of their motion; for, in observing the orbits of retrograde comets, as being inclined more than 100° to the ecliptic, we find that the mean inclination of the orbits of all the observed comets approaches near to 100° , which would be the case if the bodies had been projected at random. Thus, to investigate the cause of the *primitive motions* of the planets we have given the five following phenomena: First. The motions of planets in the same direction and nearly in the same plane. Second. The motions of their satellites in the same direction and nearly in the same plane with those of the planets. Third. The motion of rotation of these different bodies, and of the sun in the same direction, as their motion of projection, and in planes but little different. Fourth. The small eccentricity of the orbits of the planets and of their satellites. Fifth. The great eccentricity of the orbits of comets, although their inclinations may have been left to chance.

Buffon is the only one whom I have known who, since the discovery of the true system of the world, has endeavored to investigate the origin of the planets and of their satellites. He supposes that a comet, in falling from the sun, may have driven off a torrent of matter which united itself at a distance into various globes, greater or smaller, and more or less distant from the luminary. These globes are the planets and satellites which by their cooling are become opaque and solid. This hypothesis is far from accounting for the preceding phenomena. Let us see if it is possible to arrive at their true cause.

Whatever be its nature, since it has produced or directed the motion of the planets and their satellites, it must have embraced all these bodies; and considering the prodigious distance which separates them, they can only be a fluid of immense extent. To have given in the same direction a motion nearly circular round the sun, this fluid must have surrounded the luminary like an atmosphere. This view, therefore, of planetary motion leaves us to think that, in consequence of excessive heat, the atmosphere of the sun originally extended beyond the orbits of all the planets, and that it has gradually contracted itself to its present limits, which may have taken place from causes similar to those which caused the famous star that suddenly appeared in 1572, in the constellation Cassiopeia, to shine with the most brilliant splendor during many months.

The great eccentricity of the orbits of comets leads to the same

result. It evidently indicates the disappearance of a great number of orbits less eccentric, which indicates an atmosphere extending beyond the perihelion of observable comets, and which in destroying the motion of those which they have traversed in a duration of such extent have reunited themselves to the sun. Thus we see that there can at present only exist such comets as were beyond this limit at that period. And as we can observe only those which in their perihelion approach near the sun, their orbits must be very eccentric; but at the same time it is evident that their inclinations must present the same inequalities *as if the bodies had been sent off at random*, since the solar atmosphere has no influence over their motions. Thus the long period of the revolution of comets, the great eccentricity of their orbits, and the variety of their inclinations, are very naturally explained by this atmosphere.

But how has it determined the motions and revolutions of the planets? If these bodies had penetrated this fluid its resistance would have caused them to fall into the sun. We may then conjecture that they have been formed at the successive bounds of this atmosphere by the condensation of zones, which it must have abandoned in the plane of its equator, and, in becoming cold, have condensed themselves toward the surface of this luminary, as we have seen in the preceding book. One may likewise conjecture that the satellites have been formed in a similar way by the atmosphere of the planets. The five phenomena, explained above, naturally result from this hypothesis, to which the rings of Saturn add an additional degree of probability.

The foregoing quotation contains the whole nebular hypothesis of Laplace. Although there is a degree of indefiniteness in some of his sentences, which leaves us in doubt as to his meaning, yet I think that my readers will agree with me that it contains the following propositions:—

1. The motions of the planetary system indicate “a universal cause.”
2. Whatever this cause was, “it must have influenced the great eccentricity of the orbits of comets.”
3. The substance of the planets and of the comets alike were originally a part of the solar atmosphere.
4. The comets were projected at random, which was very extraordinary; while the planets were “formed at the successive bounds of this atmosphere by the condensation of zones.”
5. Some comets have probably been reunited to the sun.

The theoretical followers of Laplace have presented the hypothesis with clearer definition than the great master himself, and of these I know of none who have excelled Professor

Winchell, author of "Sketches of Creation," "Geology of the Stars," and "Doctrine of Evolution."

In the discussion of the nebular hypothesis in the little volume entitled "The Modern Genesis," I have quoted largely from him, not because I regarded his positions more vulnerable than others, but because, on the whole, I thought he had given the most complete, and the most consistent as well as the most plausible exhibit of the hypothesis; and the confidence with which he announces it as an established doctrine of modern science is well calculated to challenge an opponent. Some strictures upon my treatment of this subject in the "Modern Genesis" have been published. Generally these strictures have borne marks of candor and fairness, which I take great pleasure in acknowledging. Some of them have shown a misapprehension of the meaning of certain of my utterances, for which I am ready to take blame to myself, for I hold that a writer should express his thought so clearly that no person of ordinary intelligence, having a previous knowledge of the general subject on which he writes, need misunderstand him. Not in the spirit of a partisan, but in the interest of truth, I wish to review the general subject, and, incidentally, to review my reviewers.

What is the Nebular Hypothesis?—I understand it be an attempt to account for the origin of the solar system. Not, indeed, an attempt to account for the origin of the material out of which the solar system is built up, but an attempt to explain how, out of an original nebular mass of great tenuity, a system of celestial bodies has been evolved, which system of bodies is known as the solar system.

It immediately becomes a legitimate question, What bodies belong to the solar system? To this question I venture to reply as follows: To the solar system belong the sun, the planets, their satellites, the asteroids, the comets, and the meteoric groups. I have made mention of all these bodies, except the meteoric groups, in the "Modern Genesis," as furnishing legitimate data by which to try the credibility of the nebular hypothesis. I now point to this system as embraced in the empire of the sun. It is a system. It is bound together by a single force. Every member of this system submits itself to the controlling influence of the central body. So far as we

know any thing of any of these bodies we know it as a member of the system, and not otherwise.

No one will, probably, make an issue with me on this subject, except it be in reference to the comets. I said in "Modern Genesis," "We shall hardly make a separate theory for these bodies." I am obliged, upon further reflection, to reaffirm this opinion. Moreover, I understand Laplace himself to affirm that the "universal cause" which accounts for the origin of planets must account for the origin of comets also. I understand him to teach, by implication, that the comets were originally a part of the solar mass, for he speaks of their being "projected at random," "sent off at random," and of some of them as having "reunited themselves to the sun." He refers to the comets to show that "his empire [the sun's] extends beyond the known limits of the planetary system. In his discussion of the invariable plane he remarks: "In this computation we have neglected the comets, which, nevertheless, ought to enter into the determination of the invariable plane, since they make part of the solar system." Again he asks: "In the meantime what are the principal forces which retain the planets, satellites, and comets in their respective orbits?" Again he says, quoting Clairault: "A body which passes into regions so remote, and which escapes our sight during such long intervals, may be subject to the action of forces entirely unknown, as the attraction of other comets, or even of some planet whose distance is too great to be ever visible to us;" but he does not intimate that he *believes* that they ever pass into regions outside the "empire of the sun." Sir Isaac Newton says of the comets, "I am out in my judgment if they are not a sort of planets, revolving in orbits returning into themselves with a perpetual motion." Again he says: "The motions of the comets are exceedingly regular, are governed by the same laws with the motions of the planets." And again: "This beautiful system of the sun, planets, and comets, could only proceed from the counsel and dominion of an intelligent and powerful being." It is worthy of remark that the problem with which Newton concludes his "System of the World" relates to the motions of the comet.

Arago remarks that, "From the time of Tycho Brahé, to whom we owe this first discovery, it has been found that comets

revolve around the sun in obedience to regular laws ; that they revolve like the planets, but that their orbits are very elongated ellipses. The sun occupies always one of the foci of the elliptic orbit of each comet." "We might be astonished," remarks Laplace, "that Kepler should not have applied the general laws of elliptic motion to comets. But, misled by an ardent imagination, he lost the clue of the analogy which should have conducted him to this great discovery. The comets, according to him, being only meteors engendered in ether, he neglected to study their motions, and thus stopped in the middle of the career which was open to him, abandoning to his successors a part of the glory which he might yet have acquired."

These quotations ought to suffice to show that the opinion that the comets belong to the solar system is no novelty ; and I will add that the later discoveries do not indicate that they are not legitimate members of the "solar family." I do not ignore the fact that some astronomers, considering the vastness of some of the cometary orbits, have indulged the fancy that they must be foreign bodies, wandering in the outer spaces, and by chance coming within the influence of solar gravitation. But I have to say that such conceptions are not only not helpful to the progress of true science, but actually injurious to it, because they remand to the region of fancy phenomena which were already the subject of mathematical calculation. In our study of the comets we should not overlook the fact, that the portion of their orbits which can be observed is comparatively small, because of the nature of the cometary mass itself, and not because of its distance from the observer only. Arago remarks that "the comet of Halley, as well before as after each of its apparitions, remains five whole years within the ellipse which Saturn describes, without any trace of its being perceived during this long period."

But Mr. Parsons is surprised that I should treat the comets as members of the solar family. He thinks it "certainly remarkable that the author of the 'Modern Genesis' should use the following language: 'One other class of objects demands our attention. The comets revolve around the sun, and must be recognized as erratic members of the cosmical system ; and our inquiry is incomplete if it do not ask, How did they orig-

inate? How were they cast off from the cosmical sphere?' To these questions the nebular hypothesis replies, 'The comets do not belong to the solar system, neither were they derived from it, but are foreigners wandering through space, from sun to sun, and occasionally becoming fellow-citizens with the solar family.' In reply to this I beg to say I think the foregoing utterance something "remarkable." I can find no place where the "illustrious author of the nebular hypothesis" treats observed comets as "foreigners, wandering through space from sun to sun," but I can point to nearly thirty places where he treats of them as *parts of the solar system*. He expressly says: "It appears, therefore, that comets which have been considered as meteors for many years are of the same nature as planets; their motions and their returns are regulated by the same laws as planetary motions." The great eccentricity of cometary orbits is no reason for pronouncing as Mr. Parsons does, that comets "do not belong to the system, neither were they derived from it." Laplace himself declares that the same cause which "gave a form nearly circular to the orbits of all the planets," "must also have influenced the great eccentricity of the orbits of comets." Mr. Parsons has no right to impute to Laplace the proposition that the comets had "been projected at random from the spaces beyond." Laplace uses the words "projected at random," but not the words "from the spaces beyond." He also uses the words "sent off at random," and, we think, gives us a clue to his belief as to their origin, when he speaks of some as having "reunited themselves to the sun." It is evident that Laplace *did* regard the comets as having been derived from the solar substance, and did not think them meteors "projected from the spaces beyond." It was substantially this conception of their origin that he attributed to Kepler. But if Laplace did not regard comets as "foreigners," etc., do the nebular theorists generally so regard them? I do not understand them so. Professor Winchell speaks of "the filmy comet that sweeps with such indecent haste through the ranks of the dignified sisterhood of the planets," but he does not deny it a place in the family.

Mr. Herbert Spencer marches bravely up to the task of accounting for the origin of comets, assuming that "flocculi" were left behind by the contracting nebula, and that when they got

ready they came dashing in toward the central body with conspicuous impetuosity. It is an aptitude of this author to fancy any behavior of matter to meet an exigency of a theory. He never seeks, however, to avoid the responsibility of meeting the exigency, and never betrays a suspicion that he has failed to meet it. It is true, he does not conceive that the origin of planets and comets can be referred to the operation of the same mechanical forces, nor does Laplace. But herein, it appears to me, both are inconsistent. The policy of ignoring the comets, or of denying them a legitimate membership in the solar family, is a confession of the inadequacy of the hypothesis to account for the origin of the solar system.

Origin of Rotary Motion.—Rotary motion being found everywhere in the solar system, its origin is one of the facts to be accounted for by the nebular hypothesis, and the subject is treated in the "Modern Genesis." Mr. Parsons calls attention to an omission to notice the following language of Professor Winchell: "The attractive influences of Sirius, Capella, Vega, and all the other fixed stars, were felt. The cosmical vapor, which might otherwise have been perfectly spherical, became distorted in its form. The position of its center of gravity was changed." I am sure that this statement does by no means account for the origin of rotary motion. Suppose the center of gravity of the primitive solar nebula to be determined by the attractions of the fixed stars, then, unless it can be shown that those stars change their places, the center of gravity would remain fixed in position relatively to all parts of the nebula, and relatively to all the stars. The stars are so distributed that the attractions would be in nearly all directions, and the spherical form could not be much distorted thereby; and if distorted, it could not revolve so long as its distortions were permanent in direction, as they must be if produced by stationary bodies. The assumption that, the center of gravity being changed, the atoms of the mass would descend in lines directed to one side of it and not toward it, is very bald.

But this whole supposition of a change of the center of gravity, the distortion of the spherical form, and the consequent inauguration of rotary motion, appears to me as simply a huge fancy. The great distance of the nearest of the fixed stars precludes the supposition of any sensible effect of their attraction.

The power of the internal attractions to produce the spherical form—notwithstanding the presence of an immense external attraction—is illustrated by many objects around us. The molten lead, falling through the air, assumes the spherical form while it obeys the earth's attraction. The condensed vapor forms the spherical rain-drop, which sometimes congeals into hail. The dew-drop hangs from the tip of the leaf a little watery globe; yet the attracting earth is very near it. Look now at the hypothetical nebula, out of which the solar system is to be formed. Suppose it to extend to the distance of the planet Neptune with the center of the sun as its center. The nearest fixed star is about seven thousand times as far from the center of this nebula as its alleged boundary; and, as the attractions vary inversely as the squares of the distances, an atom at the surface of this sphere will be attracted by the mass of the sphere itself forty-nine million times as much as it will be attracted by an equal star-mass at the distance of the nearest fixed star, seven hundred and eighty-four million times as much as by an equal star-mass at the distance of Sirius, and nineteen billion six hundred million times as much as by an equal star-mass at the distance of Capella. Sir Isaac Newton says, "The fixed stars, being such vast distances from each other, can neither attract each other sensibly nor be attracted by the sun;" and I am sure that no one can maintain, and I doubt that any one will soberly allege as a fact, that the stellar attractions account for a single observable phenomenon of the solar system.

Direction of Planetary Motion.—As the motions of the celestial bodies suggested to Laplace the hypothesis of the mechanical evolution of the solar system, so, also, these motions furnish us the means of testing the hypothesis. If there were no laws of motion the suggestion would not have been made, and the test would be impossible. But motion is the one thing in nature which, more than any thing else, illustrates the dominion of law. The direction of motions in the solar system is a legitimate test of the nebular hypothesis, because the hypothesis informs us what must have been the original direction of the motion of every planetary mass, derived mechanically from a revolving parent mass, and the laws of motion require that the planetary masses be now moving in that direction. I have

laid down as a law of centrifugal projection that "the projectile always moves in a direction at right angles with the axis of rotation," and from this law I have inferred that the planes of all the planetary orbits and the plane of the sun's equator must be exactly coincident. Upon this Mr. Parsons remarks, "Neither nature nor the nebular theorists have seen fit to comply with this arbitrary demand." I regret that Mr. Parsons did not show that here is an arbitrary demand. In what respect is the demand arbitrary? Does Mr. Parsons question the law which is cited? I suppose nothing to be better settled in mechanics than this law of centrifugal projection. I suppose Laplace to have this law in his mind when he speaks of a zone being "abandoned in the plane of the equator." Nay, I suppose this law to be recognized by *all* who have advocated the nebular hypothesis, for all represent the rings as being formed at the equator of the rotating body. Why in the plane of the equator? Why not somewhere else? The law is universally recognized. This, then, is no arbitrary demand. It is no demand at all. It is simply a fact. But the law being omitted, is the corollary of it, that if bodies have been projected by this force at any time in the past, they were projected in the plane of the equator, and must still be in it unless moved out of it by adequate force; is this an arbitrary demand? I beg to remind my reviewer that the nebular theorists themselves allow that the original direction of planetary motion was in the plane of the equator, and they indulge in conjectures respecting the causes by which the direction may have been changed.

When Laplace says that "We may suppose that the innumerable varieties which must necessarily exist in the temperatures and density of different parts of these great masses ought to produce the eccentricities of their orbits and the deviations of their motions from the plane of this equator" he recognizes the fact that "the eccentricities of orbits" and "the deviation from the plane of this equator" are facts in the existing solar system to be accounted for. Had he considered certain principles elsewhere set forth by himself he would not have offered this supposition. But he was by no means satisfied that it really accounted for "the deviation from the plane of this equator," for he presented another supposition. "If any

comets have fallen on the planets, their fall has caused the planes of the orbits and of the equators to deviate from the plane of the solar equator." Thus he indicates that these planes—that is, the orbital and equatorial—of *all* the planets must have been originally coincident with the plane of the solar equator. Now, they deviate. What has caused the deviation? In the true temper of a theorist, forgetful of his mathematical powers, he says, "If any comets have fallen on the planets," etc. It was the mathematician and observer in his sober mood who had previously said, "The action of comets upon the solar system has been hitherto insensible, which seems to indicate that their masses are inconsiderable." In the light of later observations it is scarcely too much to say that a comet *might* strike a planet and produce no sensible deviation from its plane. We know that the comet of 1770 was twice within the system of Jupiter's satellites without producing the slightest perceptible effect upon their movements. The insufficiency of these suppositions to account for the inclinations of orbital planes must be apparent, and I now call attention to the stellar attractions.

Mr. Parson says, "In answer to Mr. Slaughter's question, 'Will any one aver as a fact that stellar attraction affects the motions of a planet so as to change the plane of its orbit?' Mr. Winchell would reply by pointing to Sirius, Capella, and Vega, 'hanging on the verge of the firmament, exerting their attractive influences on the solar system in its earliest infancy.'" In reply to this I may express my regret that Mr. Parsons did not see fit to commit himself instead of Winchell to the assertion of actual, effective stellar attractions. I do not think that Mr. Winchell would seriously maintain that stellar attractions account for the change which, according to the nebular hypothesis, has taken place in the planes of the orbits of all the planets.

There remain to be considered the *planetary* attractions. I am indebted to Mr. Parsons for the correction of an error in my statement of the *amount* of inclination of planetary orbits, which occurred exactly as he conjectured, by neglecting a simple rule. I thank him for the correction. I am surprised, however, to find in his review the following language: "The author of the 'Modern Genesis,' in dealing with the subject of

'direction of planetary motions,' has entirely ignored the very important bearing of 'planetary perturbations' on this question." Can it be possible that Mr. Parsons overlooked the following language which was used by "the author of 'the Modern Genesis'": "*All planetary perturbations, then, must arise from planetary attractions.* But if the nebular theory be true, there can never arise such a collocation of the planetary masses as would give rise to orbital inclinations." "If the nebular theory be dismissed, and we conceive of a planetary system in which, from the first, there is axial motion in different planes, and orbital motion in different planes, then we can see how there may arise changes of motion," etc.

Planetary perturbations are not ignored. They are carefully considered, and the conclusion is that they do not account for the change of orbits from the invariable, *original* plane of their motion. As the solar system *is*, there are periodic and secular variations, which have their limitations, so that the stability of the system is assured; but I am obliged, after further reflection, to reaffirm the opinion that the nebular hypothesis being granted, we can conceive of no collocation of the planetary masses which could give rise to orbital inclinations. Let us imagine a system in the process of formation under our observation. The first ring is "abandoned in the plane of the equator." We see it broken up and assembled into a planetary mass, and it is moving in the original plane. Now we have one planet—only one—and it is subject to the attraction of the parent body. The direction of this attraction is that of a line drawn from the center of the parent body to the center of the planetary body, and that line is in the equatorial plane. There are no outside attractions to move it out of this plane. There are no planetary perturbations. But the process goes on, and by and by another planetary mass is "abandoned in the plane of the equator." Now there are two planetary bodies, and planetary perturbations will arise, but these perturbations will all be in this same plane. But the process goes on, and a third planetary mass is "abandoned in the plane of the equator." Now the perturbations may become more complicated, but still, *all* these bodies being in one plane, the perturbations are in one plane. *And so must it continue to be to the end.* The assumed conditions of the case—conditions assumed by the nebu-

lar hypothesis—necessitate the conclusion that the planetary perturbations known to exist in the solar system could never arise, and the fact that they have arisen is a demonstration of the falsity of the hypothesis. To refer to perturbations which are caused by the attractions of planetary bodies *outside* of this plane, as an explanation of the inclination of planetary orbits, is like reasoning in a circle. The perturbations arise out of the inclinations, and the inclinations are accounted for by the perturbations.

Mr. Parsons points to the satellites of Jupiter and says, "The uniformities of the ideal Jovian system, less subject to perturbing influences, in which the orbital planes of the satellites coincide with that of Jupiter's equator, should have admonished Mr. Slaughter of the weakness of his position." I answer, Not so. The Jovian system is the nearest image of the hypothetical solar system known in nature. Like that hypothetical system, it is far removed from attracting bodies. All the attracting bodies belonging to the system itself are in nearly the same plane, and all the perturbations arising out of their mutual attractions are in that plane, and will continue to be. Isolate the Jovian system in space and tell me, What can take the satellites out of that plane? But, according to the nebular hypothesis, the entire solar system has been at some time moving in one plane; and, according to observation, it is now out of it. The uniformities of the Jovian system ought to admonish the nebular hypothesists that any planetary system once started with orbits in one plane, and so isolated that stellar attraction could not move it out of that plane, must move on forever in that plane, unless external force shall turn it aside. Mr. Stockwell's investigations have no bearing whatever on this question of the *original change of the planetary orbits* from the plane in which, according to hypothesis, the planetary masses were successively abandoned. The fact that these *variations* occur in periods—no matter how long—has an important bearing on this discussion. It proves that the *variations* are not the result of accident. Astronomers, seeking their cause, do not find it necessary to imagine differences of density and temperature, or the falling of an occasional comet on a planet; but they find the cause readily in the planetary attractions, which they are able to subject to mathematical

analysis, and thus point out what they have been in the past, and what they will be in the future. Thus the variations themselves aid in determining the invariable plane. But they do not point to the *original departure* from the plane of the sun's equator. That is an assumption which they do not confirm.

Let us now sum up the argument based on orbital inclinations. According to the nebular hypothesis, all planetary motion *began* in one plane—the plane of the equator of the cosmical sphere. This plane is supposed to be identical with that of the sun's equator, because the sun is the residuum of the original mass, and we can imagine no change in the direction of its motion. In the present motions of the bodies which constitute the solar system there are motions in planes inclined to that equatorial plane. This fact stands against the hypothesis unless it can be *shown* that these motions could be changed so as to take those bodies out of this plane. This has not been shown. The effort to eliminate the comets from the solar system, so as to avoid the responsibility of accounting for their origin, is a confession of the weakness of the hypothesis. The meteoric groups and the satellites of the outmost planets are conspicuous examples of retrograde motion, with which the hypothesis cannot be made to agree.

Actual Velocities.—"In discussing the subject of actual velocities Mr. Slaughter makes two assumptions, neither of which is accepted by the advocates of the nebular hypothesis." So writes my reviewer. The two assumptions attributed to Mr. Slaughter are, that "the periodic times may be said to be the same from age to age," and that "we are justified in the declaration that the present orbital period of each planet must indicate what the axial period of the cosmical mass was at the time the planetary mass was detached." The reader will perceive that the second proposition is the corollary of the first. Is either proposition an assumption of Mr. Slaughter? The phrase "from age to age" is expressive not of definite periods, but of indefinite periods of vast duration. Within these periods it is known that there are secular inequalities which have been made the subject of calculation. But the stability of the solar system is supposed to have been demonstrated by mathematical analysis. Laplace remarks as follows: "The theory of the secular and periodic inequalities of

the motions of the planets, *founded on the law of universal gravitation*, has given to our astronomical tables a precision which proves the correctness and utility of this theory. By its means the solar tables, which before deviated two minutes from the observations, have acquired the same precision as the observations themselves." "After having *established the invariability of the mean motions* of the planets, I suspected that the alterations in the mean motions of Jupiter and Saturn proceeded from the action of comets." "But on mature reflection, the order of the variations observed in the mean motions of these planets appeared to me to agree so well with the theory of their mutual attraction that I did not hesitate to reject the hypothesis of a foreign cause." "The *permanency of the mean motion* of the planets and of the greater axes of their orbits is one of the most remarkable phenomena in the system of the world."

Sir John F. W. Herschell puts the case as follows: "We are, therefore, conducted to this most remarkable and important conclusion, namely, that the major axes of the planetary (and lunar) orbits, and, consequently, also their *mean motions* and *periodic times*, are subject to *none but periodic changes*; that the length of the year, for example, in the lapse of infinite ages, has no preponderating tendency either to increase or diminution." "This theorem, (the *magna charta* of our system,) the discovery of which is due to Lagrange, is justly regarded as the most important, as a single result, of any which have hitherto rewarded the researches of mathematicians in this application of their science."

Arago says: "Euler, although more advanced than Newton in a knowledge of the planetary perturbations, also refused to admit that the solar system is constituted so as to endure forever. At no previous epoch did a physical question of such importance offer itself to the curiosity of mankind. Laplace assailed it with boldness, perseverance, and success. He derived from his masterly analysis this truth, which guarantees the stability of the solar system: the major axis of each orbit, and, consequently, in virtue of the third law of Kepler, *the time of revolution of each planet, is a constant quantity*, or, at any rate, is subject merely to small periodic changes. This important result of analysis, which implies, as a necessary consequence, the *invariability of the mean motions of the planets*,

arises from the circumstance that the eccentricities of the planetary orbits are small, and that their planes are inclined to each other at only inconsiderable angles."

Mr. Stockwell, in his more recent researches, confirms the statements of preceding astronomers on this subject, and says that "the elements of orbits will perpetually oscillate about their mean values." He shows that the tropical year may vary to the extent of 108.40 seconds of time. It "may be shorter than at present by 59.13 seconds, and longer than at present by 49.27 seconds." Thus oscillating about the mean values, "the periodic times may be said to be the same from age to age." Mr. Parsons has done me an unmerited honor in crediting me with this proposition, as if it were something novel, even though branded as an assumption. I did not assume it. I learned it as one of the established truths of astronomical science. Laplace did not assume it. He demonstrated it. Herschel announces it not as an assumption, but as the grandest achievement of mathematical analysis, and calls it the "*magna charta*" of the system. Arago says that Laplace derived this truth from his "masterly analysis," and Stockwell calls it a "magnificent generalization." But Mr. Parsons says it is an assumption, and the advocates of the nebular hypothesis will not accept it, albeit Laplace, who demonstrated it, was the author of the nebular hypothesis. I am provoked, in the best of humor, to retort on my reviewer by a quotation from himself: "There is not wanting evidence" that Mr. Parsons "not only failed to grasp some of the most important principles of natural philosophy lying at the foundation of this subject, but that he neglected to study" the subject of the *permanency of the mean motions of the planets*, "as sketched by the master hand" of the author of the nebular hypothesis. But my reviewer crowns his effort on this subject by declaring that this established truth, this *magna charta* of the system, "is invalidated by the hypothesis of a resisting medium." Henceforth I conclude that demonstration is nothing. Hypothesis is supreme. Surely it is time to make confession. If this is one of "the fundamental principles of natural philosophy lying at the foundation of this subject" I have failed to grasp it, and I suspect that even now it is above my reach. An established truth invalidated by an hypothesis! Nay, I think I shall ad-

here to the theorem, until it is demonstrated that the resisting medium is a fact. If such medium exist, the numerous bodies moving in it will probably exhibit some positive indications of the resistance, which will be in definite ratios with the *volumes*, *masses*, and *velocities* of the bodies. Calculations based on a sufficient number of careful observations of different bodies will conduct us to some definite conclusion. Until then the resisting medium ought not to figure largely in science. In Laplace's time the subject was discussed. Light itself was then supposed to be a fluid, through which the heavenly bodies moved. Laplace supposed it to be subject to gravitation, and, applying his analysis to it, he concluded that a sun might be so massive that its attraction would limit the progress of light within a certain radius. But Laplace rejected the supposition that any other force than gravitation operates to modify the motions of the planets. He asks, "Do any other forces act on the heavenly bodies besides their mutual attractions?" And he answers, "We are unacquainted with any, and we may affirm that their effect is totally insensible. We may be likewise equally certain that these bodies experience no sensible resistance from the fluids through which they pass, as light, the tails of comets, or the zodiacal light."

In the "Modern Genesis" reference is made to this hypothetical resisting medium in another connection. The claim that by it the planetary orbits are diminished and the orbital velocity gradually increased is exhibited. Why, then, it may be asked, was not account taken of this resisting medium in the discussion of the subject of actual velocities? For two reasons. First, because its existence is merely hypothetical, and, in my judgment, is not worthy to be set against the doctrine of the stability of the solar system, which stands on mathematical demonstration. Secondly, because, if the resisting medium be a fact, and its effect be to increase the velocities of the planets, as Professor Thomson, whom I quoted, holds, the fact could not invalidate my argument based on actual velocities. If actual velocities could not detach a peripheral ring less velocities could not do it.

But until it can be shown that *any conceivable* velocity could detach a ring from a rotating *fluid spheroid*, it is scarcely worth while to extend these remarks on actual velocities. I

recall attention to the statement made in the "Modern Genesis," namely: "We can conceive of a rotation which would throw *all* the matter out from the center so that the sphere would become a ring." Since making this statement my attention has been called to Plateau's experiment, (which I had represented from memory,) as illustrating this conception. In this experiment, described by Plateau himself, "The liquid sphere first takes rapidly its maximum of flattening, then becomes hollow above and below around the axis of rotation, stretching out continually in an horizontal direction, and, finally abandoning the disc, is *transformed into a perfectly regular ring*." Now this is not a "peripheral ring," but a ring made up of the mass of the rotating substance.

Touching a peripheral ring, I said in the "Modern Genesis": "How the ring was changed into a planetary mass the advocates of the theory do not try to show." "On the contrary," says Mr. Parsons, "Laplace gives the entire *modus operandi* of this change," and he quotes Laplace as follows: "Almost always each ring of vapor ought to be divided into several masses—Saturn's rings being an exception. If one of them was sufficiently powerful to unite successively, by its attractions, all the others about its center, the ring of vapors would be changed into one sole spheroidal mass." This *modus operandi* consists of "almost always," "ought," and "if." Is it not strange that the rings of vapor *ought* to do *any thing*—"almost always?" Why not always? They *ought* to do it or they ought not; and if they ought, then it is wondrous strange that the *only* instance in which astronomers have supposed that there are rings is mentioned as an *exception*. It is clear that to sustain the nebular hypothesis rings *ought* to have been formed, and *ought* to have been divided, and some parts *ought* to have been large enough to attract other parts to themselves, and *ought* to have done it. But how all this *could* happen doth not yet appear.

The Relation of Orbital and Rotary Motion.—Mr. Parsons says that "The conclusion resting on the fact that there is no ratio between the two planetary motions depends on the assumption of the invariability of rotary motion. Our remarks on 'Kirkwood's Analogy' will apply to this branch of the subject. Mr. Slaughter has not seen fit to call the attention of his read-

ers to the bearing of this analogy on the subject. There are two causes affecting the length of the day of all the planets possessing free particles. Condensation accelerates rotary motion; tidal friction retards it. The latter cause is most effectual in checking the motions of the planets nearest the sun, and least effectual on the motions of massive planets."

There may be peril in dissent when the subject-matter is a scientific one, and when he who dissents is not a professional scientist. But one must accept the inevitable. I beg to say to my reviewer that "the conclusion resting on the fact that there is no ratio between the two planetary motions" does not necessarily depend on "the invariability of rotary motion." Let it be admitted that the contracting spheroid does experience an acceleration of its rotary motion. Let it also be admitted that a resisting medium does constantly press every planet toward the central body around which it revolves, so that its orbital motion is accelerated. Let it also be admitted that tidal friction retards the axial rotation which contraction accelerates; let all be admitted, and still there must be an ascertainable ratio between the axial and orbital motions of a planet. That the problem would be complicated is true, but I am sure that it is not beyond the reach of analysis.

In the solar system a sufficient number of facts are already known to furnish elements for the calculation. The theory of tidal friction, however, I regard as demonstrably an error. It would be too much to ask that space be allowed here for the demonstration, but I hope at a future time to offer it to the public. It is a sufficient answer to Mr. Parsons at present to say that the tidal brake is only an hypothetical one, and therefore its application to small bodies near the sun and large bodies remote from the sun is the application of a mere fancy, which a careful comparison of the planets with direct reference to this hypothesis would dissipate. The omission to call attention to Kirkwood's Analogy, and show "its bearings on this subject," will probably be regarded as an innocent omission, since Mr. Parsons himself recognizes Kirkwood's Analogy as a failure.

Acceleration of Rotary Motion.—The inevitability of the acceleration of the rotation of a contracting globe is so important a postulate in the nebular hypothesis that I wish to give

it further consideration. Professor Winchell says: "A rotation once inaugurated in a shrinking globe of matter, it is *demonstrable* that it would continue to be accelerated as long as the mass should continue to contract. In the present case the mass assumed the form of a greatly flattened spheroid, and the velocity of the peripheral portions became so great as to overcome the power of gravity. As a consequence the peripheral portion became detached in the form of a ring—as water is thrown from a rapidly revolving grindstone."—*Sketches of Creation*.

Entertaining profound respect for the writer of the foregoing statement, I must make an issue with him on the proposition that the contraction of a rotating spheroid could accelerate the actual velocity of the peripheral portions of it. The contraction of such a rotating spheroid would accelerate the angular velocity of the rotation. But is there any important difference between the two propositions? There is a very great difference, and—in reference to the nebular hypothesis—a vital difference. The angular velocity of a rotation may be increased without increasing the quantity of motion, that is, the momentum of the body; but the actual velocity cannot be increased without increasing the momentum. If we conceive of all the particles of a rotating body drawn proportionately toward the axis of rotation, we conceive of them as moving in diminishing circles. Moving through equal spaces in equal times, they will describe the lesser circles in less time than the larger circles. Therefore with uniform actual velocity they will exhibit accelerated angular velocity. And this is precisely what must happen when the contraction is proportionate throughout the whole mass, and no external force is applied either to accelerate or retard the motion.

But suppose the contraction to be proportionately greater at the periphery than within the mass, what must follow? Then the outer particles only falling toward the axis of rotation, a portion of their momentum must be expended on the mass, and thus the actual velocity of these particles will be retarded. In this case, also, the acceleration of the angular velocity of the whole spheroid must be less than in the former case. In either case the sum of the actual motions of all the particles of the mass (omitting the motion of contraction) is a constant

quantity, and I submit the following proposition, begging the advocates of the nebular hypothesis to show that it is an error, if it be one: In a contracting, rotating spheroid, actuated by no external force, there can be no acceleration of the actual velocity of the peripheral portions, and there can be no increase of the centrifugal force. This proposition, if true, is fatal to the nebular theory. I think the proposition demonstrable.

It may be thought that the increase of actual velocities found successively in the planets as we pass from Neptune toward the sun illustrates a fact in the contraction of the solar nebula quite the opposite of my proposition. For it is true that each successive planet moves through space with a higher velocity than its immediate predecessor. Neptune has an actual velocity of about 12,500 miles an hour; Uranus, 15,000; Saturn, 21,000; Jupiter, 28,700; Mars, 53,000; Earth, 65,000; Venus, 77,000; Mercury, 105,000. Does not this show that the parent spheroid had given to the peripheral portions increasing actual velocity? My reply is, Go on. Examine the present actual velocity of the peripheral portions of the parent spheroid, the sun. Hypothetically it has continued to shrink until now. Mr. Winchell says it is demonstrable that so long as it continues to shrink the velocity of its peripheral portions will continue to be accelerated. It has contracted about 34,000,000 miles of its radius. It must have reached a very high velocity, for it has contracted into a very small volume, and the tidal friction caused by the smaller planets nearest to it cannot greatly hinder its rotation. Behold! The peripheral portions of this body are moving at the rate of about ten thousand miles an hour. From one hundred and five thousand to ten thousand is not a very rapid acceleration. And the same thing is found in the Saturnian and Jovian systems. The satellites of Saturn exhibit, successively, a higher velocity, ranging from 8,000 an hour in the most distant to 33,000 miles an hour in the nearest, but Saturn itself has an equatorial velocity of only 21,000. The satellites of Jupiter exhibit velocities ranging from 19,000 miles an hour to 40,000, but the peripheral portions of Jupiter have a velocity of only 28,000.

What is the explanation of these facts in the system of the world? Based on the postulates of the nebular hypothesis I know of none. Reflecting that these orbital velocities are ex-

actly what are required to maintain these bodies in their respective orbits and produce the stability of the system ; reflecting that the eccentricities and the inclination of the orbits all have some relation to the same end ; we may conclude that this system of the world must be the production of a being whose wisdom and power are illustrated in its constitution. Thus to us "the heavens declare the glory of God and the firmament showeth his handiwork." Devotion may be kindled by the contemplation of his works, and we may rest in the assurance that He who, moment by moment, directs the movements of mighty globes, does not forget the meanest of his creatures. While we employ no theological argument against the nebular hypothesis, we are conducted by the consideration of scientific data alone to a theological conclusion which is full of comfort.

ART. V.—THE DIVINE ORIGIN OF THE BIBLE.

SYLLABUS.

Preliminary

1. Things assumed—

- (1.) The genuineness of the sacred books.
- (2.) The authenticity of the sacred books.

2. Elements which must be eliminated—

- (1.) All additions to the *text*, such as the Masoretic punctuation of the Hebrew, (sixth to tenth centuries,) Greek breathings and accents (seventh and eighth centuries,) Greek punctuation, (complete in the ninth century,) etc.
- (2.) All additions to the *subject-matter*, such as the titles of books, (those of the Pentateuch are later than 285 B. C., those of the Gospels and Epistles took their present form probably in the second century A. D., while of the others the date is more uncertain,) the subscriptions to the Pauline Epistles, (fifth century,) and the titles of the Psalms. (Possibly some of these are original ; certainly they are older than the Septuagint, 285 B. C.)

(3.) All modifications by way of *division* and *arrangement*. Among these are the Parshioth of the Pentateuch, (greater, earlier than the second century, lesser, fourth century;) the Haphtaroth of the prophets, (of uncertain date;) the Ammonean sections of the Gospels, substantially preserved in our modern paragraphs, (third century;) the chapter-division (1248 A. D.;) and the verse-division, (New Testament, 1551 A. D.—Old Testament, made by the Masoretic punctuation mentioned above.) The most important issue involved in *arrangement* is in the position assigned to the book of Hebrews, which in the catalogues of the Eastern Church follows Thessalonians, but in those of the Western Church comes after Philemon. This difference of arrangement is an evident indication of difference of view as to its Pauline authorship.

A. *The Fact.*

1. General course of proof.

(1.) Christ is divine. This is shown—

- a. By his relation to Old Testament prophecy.
- b. By his strange and unique career.
- c. By the unaccountable originality of his sayings.
- d. By the absolute perfection of his character.
- e. By his miracles.
- f. By his unmistakable assumption of divine prerogatives.

(2.) Hence Christianity is divine, for it is simply an expansion of Christ's life.

a. Christianity developed, which is the New Testament religion—

- (a.) In its principles.
- (b.) In its organs, which are eminently the sacred books and the sacred offices.
- (c.) In its work.

b. Christianity germinant—The Old Testament religion—

- (a.) In its origin.
- (b.) In its manifestations.
- (c.) In its end or outcome—The incarnation of Christ.

2. Particular proofs of the divinity of the Scriptures.

(1.) The writers of Scripture were inspired. These were—

a. Prophets. From these we have the Old Testament, which is, as a whole, essentially prophetic, and, in considerable part, formally so.

(*a.*) The inspiration of these men is everywhere claimed in the Old Testament. Isa. i, 1, 2; Ezek. i, 3; Hos. i, 1, etc.

(*b.*) And is borne witness to in the New Testament. 2 Peter i, 21; Acts i, 16; 1 Peter i, 10-12; Acts xxviii, 25, etc.

b. Apostles. From these we have the New Testament, which is essentially apostolic in its function—a body of apostolic testimony and teaching.

(*a.*) To them inspiration was promised. Matt. x, 19, 20; John xiv, 26, etc.

(*b.*) By them claimed or assumed. 1 Cor. ii, 13; xiv, 37; 1 Thess. ii, 13, etc.

(2.) The phenomena of Scripture prove its inspiration. Among these phenomena are its predictions of future and contingent events, its supernatural revelations, and its wondrous power of searching the heart.

(3.) Our Lord and his apostles recognize the inspiration of the Old Testament Scriptures. Matt. xxii, 43; Mark xii, 36; Acts xxviii, 25; John xii, 41; Heb. ix, 8, etc.

(4.) Scripture makes this direct claim for itself—

a. By the terms employed, such as "*the Scripture.*" Matt. xxii, 29; Mark xiv, 49; Rom. iv, 3, etc. "*Holy Scriptures.*" Rom. i, 2; 2 Tim. iii, 15, etc.

b. By the term Scripture used as synonymous with its divine Author. Gal. iii, 8; Gen. xii, 1-3; Romans ix, 17; Exod. ix, 16; Heb. iii, 7; Psa. xcv, 7.

c. By direct assertion. 2 Tim. iii, 16; 2 Peter i, 21; iii, 16.

- (5.) This was the uniform faith of the early Church. See Lee on "Inspiration," Appendix G.; or Westcott's "Introduction to the Gospels," Appendix B.

3. Objections.

- (1.) Inspiration is not necessary to account for much of the Bible. Take, for instance, the historical books. Their human authors were competent to write them without supernatural aid; indeed, we are accustomed to rest the claims of the Bible to authenticity on this very assumption. If, then, they belong to the domain of man, why ascribe them to God?

a. But who is competent to say that inspiration was unnecessary here? May it not be that to write the histories of the Bible, *with their proper adjustments*, required divine aid as much as to write prophecy itself?

b. The histories of the Bible are fundamental. Every thing rests upon them, or is an outgrowth from them. To leave out inspiration here and bring it in in prophecy or psalm, is to place the greater below the less. The grandest phenomenon in all literature is these same historical books, especially the gospels.

c. This view is opposed to the explicit statement of Scripture concerning itself. The external testimony to the inspiration of these books is as perfect as to that of any portion of Scripture.

- (2.) Many things in the Bible are too trivial to comport with the dignity of inspiration. For example, Paul's mention of his cloak and parchments, his advice to Timothy about drinking wine, his personal salutations, etc.

a. But things are trivial or important often, not because of what they are in themselves, but because of their relations.

b. If any human trait or feature is in place in the Bible, why not these? The summit of the loftiest mountain is no nearer the overarching firmament than the common level of the world.

- c. Such matters as these are but the fine lines of the perfect picture. As it is important to see how Christianity does not efface or destroy the nobler and more commanding traits of humanity, so it is important to see that it destroys nothing.
- (3.) In some cases inspiration is expressly disclaimed. See 1 Cor. vii, 10, 12, 25. So far from this being true, the reverse is plainly implied. The chapter clearly reveals to us the consciousness of Paul as one in whom inspiration, and so authority, resided. Three cases are stated:—
 - a. That in verse 10, which, he says, “the Lord”—the Lord Jesus, as in Matt. xix, 5—had decided, namely, that those who are married should not forsake one another. This, the old religion and the authority of the master alike had settled.
 - b. That in verse 12—the case of the parties being unlike in their religion—a case in which the old religion allowed separation. Ezra x, 3. Paul reverses this and forbids it.
 - c. That in verse 25, in which Paul says religion has no command to give. It is in the present state of things inexpedient to contract marriage. Hence he gives advice, but not command.
- (4.) Some books mentioned in the Bible are lost, and so we have no assurance of a complete revelation. See Num. xxi, 14; 2 Sam. i, 18; 2 Chron. ix, 29; xxxv, 25; 1 Kings xi, 41; 2 Kings xxiv, 5; Luke i, 1; Col. iv, 16. But—
 - a. There is reason to think that the “Epistle from Laodicea,” mentioned in Col. iv, 16, may be that commonly known as the Epistle to the Ephesians.
 - b. Even if we could know—as we do not—that some of these “lost books” were inspired, it would not follow that our present canon is mutilated or imperfect. For many prophets had a mission to their own age alone; others, as Jonah

and Jeremiah, partially so. Even the words and acts of the divine Christ were most of them confined to his own age, and are to us practically lost. Hence the fact alleged, even if true, is not out of harmony with God's method of procedure in other and more important regards.

- (5.) But the Scriptures contain mistakes and errors. There are *contradictions*; for instance, as to the time of the crucifixion—Mark xv, 25; John xix, 14-18; as to the time of the Israelite bondage—Gen. xv, 13; Exod. xii, 40; Gal. iii, 17; as to the manner of Judas's death—Matt. xxvii, 5; Acts i, 18, etc. There are *errors in the historical statements* of Scripture; for instance, in John iv, 5, in the name of the place where Jacob's well was; in Luke ii, 1, as to the taxing of Cyrenius; and in Acts xiii, 7, in the mention of Sergius Paulus as proconsul and not *proprator*. As examples of *errors of citation*, take Matt. ii, 22; xxvii, 9; Mark i, 2; 1 Cor. ii, 9; Heb. ii, 7. *Errors of opinion* are reflected in the sacred volume as to the time of the second advent—1 Thess. iv, 15, etc.; as to demoniacal possessions, as to the influence of angels—John v, 4, etc.

This is not the place to enter upon a minute examination of these difficulties one by one. They are here set down as among the strongest and most important of the specifications under this general head. Several of them have been completely removed by fuller investigation; in other instances the difficulty admits of probable solution, and in no instance is there demonstrable contradiction of error. It may be confidently affirmed that the whole tendency of scholarly research and progress has been to clear up or modify these difficulties, and not to increase and intensify them. That a book so complicated in its structure, and exhibiting such variety in authorship, style, subject-matter, time and place, and which has been for so many centuries in the very focus of scholarly criticism, should maintain such a profound and pervading unity, is of itself a God-announcing miracle.

B. *The Mode.*

1. Inspiration defined.

That extraordinary divine influence under which the books of Scripture were originated.

- a. It differs from all forms of merely human inspiration. The mere pouring forth the resources of one's own nature, under whatever conditions, is not inspiration at all. To apply the term to the excitement of the orator, or the elevation of the poet, is to use it figuratively and not literally.
- b. From that common influence of the Spirit which is vouchsafed to all good men. This influence is always in the direction of *normal* humanity. It proposes to bring back humanity to the normal standard; it never looks to transcending it. Hence, the more richly this influence is enjoyed the more purely and exactly human the subject of it will be.
- c. From that special influence of the Spirit which is given to sacred offices and sacred exercises. Such, for instance, as is implied in the ordination services of nearly all Christian denominations, and, among Methodists and Episcopalians, is assumed and invoked in the *Veni, Creator Spiritus*. This, again, looks only to restoring to humanity its lost perfection, not to enlarging the original idea of humanity. The influence of the Spirit on the minister looks to precisely the same end as the influence of the Spirit on the private Christian—the salvation of individual man and of humanity.
- d. It is best illustrated by the inspiration which resided in prophets and apostles; indeed, in a very important sense, it is identical with it. The Scriptures are the permanent product of prophetic and apostolic inspiration. Looking at this subject, then, in the light of these illustrations of it, we see, 1. That inspiration did not extinguish human traits; 2. Nor arrest or suspend human agency; but, 3. It made results possible that could come only from God.

2. Theories of inspiration.

(1.) As to extent.

a. The theory of partial inspiration. According to this only certain portions of the Bible rise into the realm of inspiration, while the great body of it is simply human, and is in nothing distinguished from the ordinary productions of men. But—

(a.) This theory assumes an unwarrantable and unreal distinction in Scripture. It destroys a unity which is attested by every proof that bears upon the subject.

(b.) It conflicts with the very definite testimony of Scripture respecting itself: "All Scripture," etc.

(c.) It does not truthfully reflect the consciousness of the Church, especially the early Church, on this subject.

(d.) This theory is damaging to the Bible as a rule of faith—a standard of appeal. If this be true, the ultimate standard is not in the divine word at all, but in the human reason. It is one type, and, indeed, a very common type, of rationalism.

b. The theory of degrees of inspiration; as, for instance, revelation, superintendence, approval. Some things in the Bible could be known only as revealed, and, hence, must have come directly from God. This is the highest degree of inspiration. Other things were fully within the knowledge of men; all they needed was divine superintendence in selecting, arranging, and recording. This is the second degree. Still other material may have previously existed in a written form, perhaps prepared originally for merely secular uses, and has been incorporated into the sacred record by men under the divine guidance, and thus stamped with the divine approval. This is a third and the lowest degree of inspiration. Upon this theory we remark:—

- (a.) This may be accepted as a probable statement of the manner in which the books of Scripture were originated.
- (b.) This theory assumes unwarrantably that there *can* be degrees of inspiration. God's authority is absolute. It does not admit of degrees. Every thing upon which God places his seal is of perfect authority by whatever method produced.
- (c.) This view has no support whatever from the evidence upon which we depend to establish the fact of inspiration. On the contrary, it is quite irreconcilable with it.
- c. The theory of plenary inspiration. This involves two particulars: 1. That the *whole* Bible is inspired; and, 2. That it is *equally* inspired. It is also implied that there is inspiration in the language as well as the subject-matter, for we are considering not a system of truth merely, but a book in which that truth has come out into expression. Language is as essential a part of a book as thought.

The first of the above propositions—that the *whole* Bible is inspired—is supported by all considerations, such as those mentioned above which bear against partial inspiration; the second—that it is *equally* inspired—is supported by every objection to the theory of degrees of inspiration.

(2.) As to mode.

- a. The rationalistic theory. This is, that inspiration comes from within—that it is simply human nature coming up to its divinest height. Humanity is an ascending scale from the animal to the angel. As a man rises above the line of average level—as the spiritual in him predominates over the animal—he becomes inspired.

(a.) This is not inspiration in any legitimate sense. Hence it stands opposed by all proofs

that indicate divinity, and so authority, in the Scriptures.

- (b.) Such a Bible would not meet our want as a book of religion, for religion proposes nothing less than a *rebinding* of the soul to God. It seeks to establish again relations that have been sundered by sin. Now, in order to this, there must be a laying hold of both God and man. And nothing can be a book of religion which is not divine as well as human. To be a conduit of the divine life into humanity it must be joined to God as well as man.
- (c.) Such a book would be out of harmony with the system of religion which it purports to reveal. Christ is divine; religion is divine. To this a merely human book would not be an adequate witness.
2. The mechanical theory. This is the theory of verbal dictation. The sacred writers were pens moved by the divine Spirit, and so held to the writing a merely instrumental relation. They are in no sense authors—sources from which these writings proceeded—but merely amanuenses.
- (a.) This theory leaves the human phenomena of the Bible entirely unaccounted for. The Bible is the most intensely and broadly human of any book ever written. It contains every legitimate evidence of human authorship, and this fact is one of the chief elements of its value. Because we see reflected in this mirror not only the perfect image of God—his infallible wisdom, his irresistible will, and his unchanging love—but also the mind and the heart, the trials and the triumphs, of individual men, the Bible comes home to us not merely as an influence from without, but as a power that intrenches itself in our very nature.

"But," it is asked, "is any thing too hard for God? Could *he* not produce these human phenomena, as they are called? Could not the Holy Spirit write in the style of Isaiah, or David, or John, or Paul?" We answer, There is no physical if there be no *moral* obstacle. God has the *power* to make me believe that I come into warm and inspiring contact with the individuality of Paul, and that I read his own voluntary giving out of his experience even when this is not at all the case, if he be not *morally incapable* of such a proceeding. So men once asked, "Could not God have made the rocks with all their stratifications and petrifications? Why bring in second causes and indefinite time into your infidel cosmogony when God could have produced the whole in one moment by the word of his mouth?" Who does not see that these two questions are similar, and that either one of them strikes at the very foundations of faith?

- (b.) This theory takes from the Bible one main element of its value. Much of the zest with which I read it depends upon my sense of personal contact with its human authors; hence if this is a delusion, I have a sense not only of disappointment but of injury. I flee from this splendid temple, with its awful deity and consuming fire, because I find here no officiating priest of like passions with myself.
- (c.) This theory gives us a Bible unsuited to human want. In this respect it is like the theory already considered, though at the opposite extreme. The former rears a ladder from the earth, but its top does not reach the heavens; this lets down a ladder from the skies, but its foot does not rest

upon the earth. In neither case is there a communication established between earth and heaven.

(d.) And, finally, it may be helpful to note that this theory is in its nature *Calvinistic*. It is an application of the Augustinian theory of religion to the matter of the Bible.

c. The Dynamic theory. According to this, the writer is dealt with not as a *forceless instrument*, but as a *living agent*; not as a *thing*, but as a *man*. He is not stripped of his essential prerogatives and reduced to the lowest level of being, but continues in the full exercise of his human faculties; while God so joins himself to him, so pervades him with his Spirit, that the writing is of human and divine origin.

(a.) This theory is in harmony with the facts. One class of these facts are human phenomena, another class are divine phenomena. As, therefore, there are both humanity and divinity in the product, there must be both in the producer.

(b.) It is in harmony with the great truths of religion—a divine-human Christ, and a personal experience in which the divine life and the human blend in sweet and blessed unity.

(c.) This fits the Bible to be a book of *religion*. It is related to man, and also to God.

(d.) But it is in its nature a mystery. And so is Christ, so is religion, so are all divine-human phenomena.

ART. VI.—SCHOEBERLEIN ON THE RESURRECTION BODY.*

THE Church dare not ignore the momentous questions which are being raised by modern materialism. She must seriously prepare to meet them frankly and squarely in the face, for they involve the very foundations of faith and of morals. Of course, the Church has nothing to do with mere empirical physics; but it is her very imperative duty to watch over the ontological inferences which are offered as resulting therefrom, and to test these inferences by the central principles that underlie the whole Word of God. The errors of materialism cannot be refuted by a bald, one-sided Christian spiritualism, with its unconciliated antitheses between God and creation, spirit and nature. We can rise to clearness of vision only by admitting the *modicum* of truth that is contained in materialism, and by therewith supplementing the deficiencies of our traditional spiritualism. That is, we must come to the stand-point of an *ideal realism*, which holds the middle path between a materialistic deification of nature, on the one hand, and a spiritualistic contempt of it, on the other; and which finds in a higher sphere the real unity-bond between God and the world, and between spirit and nature. Now, precisely this is the stand-point of the Holy Scriptures; and for the task of complementing our too bald spiritualism, the Scriptures afford abundant help. To this task we here humbly undertake to contribute our mite. We premise only that in every position we shall take, our conscious purpose will be, not to speculate without authority, but simply to educe into fuller expression that which appears to us as clearly involved in the Word of inspiration itself.

When God created the world he created it as heaven

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and earth; that is, as a higher and lower world, the latter developing its forces under the constant animating influence of the former. First, he created the general substance—*matter*. Matter is not a dead mass; it is a vital synthesis of forces. In it lies the germ, the potency, of all creatural objects and beings. Over the bosom of primitive matter hovered, as generating principle, the Spirit of God. By inbreathing into matter the creative ideas of God, the Spirit called forth all individual existences. And as divine love proceeded to fuller and deeper expression, in the same degree there arose creatures of higher and higher endowment. In the inorganic world we find matter and potency undistinguishable. Crystals, for example, are formed simply by the immediate action of the Spirit. It is only in the plant that force rises to some sort of individuality. Here there is a vital unity which attracts to itself homogeneous elements, and thus gives to itself an outer form. Such force is *life*; and such form, an *organism*. At the next higher stage force becomes animal life. Here the central life has sensation, and is able to bring its organism into different relations to the outer world. Such life, or force, we call *soul*; such a sensitive, movable, soul-subservient organism, is a *body*. Body and soul are for each other. The material organism would not become a body if the life in it did not become a soul; and, conversely, the life could not become a soul, except by the help of a homogeneous organism. But at this stage the soul is as yet bound up within the limits of the body; it is simply the unity of the body. Its activity is directed solely to the conservation of the animal; and all animal understanding and volition, so far as they exist, serve the same end. Whatever higher powers may seem to be called forth under human training are but simple reflexes of what does not belong to animal life *per se*.

The solidarity of body and soul is not to be taken as implying that the one is the product of the other. The body does not generate the soul, nor does the soul aggregate around itself the body. The body is formed, by the Spirit, of the primitive matter of creation. Souls are produced by the same Spirit by direct creation. But they are created only on the basis of the material element; hence they are not made and then put into matter, but they are called forth as a higher poten-

tiality of the primitive force of the universe by the action of the Spirit upon matter. And, conversely, matter would never become a body if the Spirit did not posit a soul in matter, which should appropriate from the outer world the materials suitable for its body. Thus the origination of the soul is essentially conditioned by the body, and that of the body by the soul. The formation of the body is not a result of mere chemical affinities between different elements of matter; but it is a vital process; it proceeds from the animate principle. The soul assumes to itself such elements as adequately express objectively its life and its wants. It itself, and not chemical affinities, is the organizing principle. The higher the form of the soul-life, the higher the materials on which it draws for the nutriment of its body. The power of forming to itself a body is an essential quality of the animal soul; when this power ceases the life of the soul is at once obstructed.

In the sphere of mere *nature* the animal life and soul are strictly conditioned by the material body. Here the spiritual and the bodily are unitary and inseparable. Here there is no plastic reaction of the soul upon the body; but the creative ideas of God are brought to direct realization in precise accordance with his intention. Here the dogmas of materialism are relatively correct. The animal soul is conditioned in its outgoings by the instincts of bodily preservation and development. How is it, now, in the sphere of *human* life? In the first place, we find here a similar solidarity of soul and body. Man did not become a living soul by a mere one-sided action of the Spirit, but by the Spirit as acting upon the basis of a corporeity, for which the world of nature furnished the needed materials. The soul formed the vital nucleus by which and from which the formation of the body is plastically conditioned. The human soul is so in need of a body, that in default of a body it would lack an element essential to its well-being; and it would constantly feel an impulse to form for itself an outer material image of its inner essence, an organ for its life. And, conversely, the body is rooted with all the fibers of its being in the soul. Nay, the soul, on its nature-side, bears already within itself the essence, the potentiality, of a body; and it needs only to draw to itself the proper elements from the outer world in order that the germinally extant inner body

actually posit itself as a crude outer body, even as the virtually extant tree, in the ungerminated seed, needs only to unfold its potency in order to become a real tree. Thus the soul of man is essentially a *nature-soul*.

This is further evidenced by our feelings and our experience. If body and soul were not so intimately related, how could we account for that love of the soul to its body which is so universal? And how explain, also, that love to nature in general, which is so characteristic of even the noblest souls! Our souls, in fact, bear the life of nature within them; nay, it is in the soul of man that the life of nature comes to its true culmination. The strength of the inner bond between soul and body is further manifest in certain abnormal phenomena; for the lusts of the flesh, and similar sins, would not be so deeply rooted in us if the body and nature affected the soul only externally. It is really because the lust is seated in the soul itself that the heart and will of the personality find it so difficult to resist the influence of the flesh. But as the soul of man is deeply drawn to nature, so is nature strongly attracted to the soul of man. Man is not a foreign power placed above nature, but he is an essential part of nature's life. All three of the kingdoms of nature are harmoniously blended in his body, and in this body the general matter of nature has attained to its noblest development. Man is properly the very heart of nature, to which all her life-streams flow, and by the pulsations of which she is affected to her outermost periphery. Man is in this essential manner a veritable *microcosm*, a world-image, the synthesis and highest fruitage of the world of nature. It is in the recognition of this, not merely ideal, but real connection of man with nature, that consists the power which materialism exerts sometimes over the noblest of men. And this power cannot be broken by simply denying such connection. It can be broken only by recognizing its truth, and by, also, at the same time, showing the elements in which man transcends nature, by the ignoring of which modern materialism has sunk to the standpoint of an antichristian paganism.

Man is body and soul, nature and life; but he is, also, more; he is body, soul, and spirit. God breathed into man's animate nature the divine Spirit. Thus man stands midway between nature and God. His soul is partaker, on the one hand, of the

realm of nature; on the other, of the Spirit of God. Through him pulsate both the life of nature and the life of God. Being participant of the Spirit of God, he is able to comprehend himself in the sense that God comprehends him, and freely to govern his course in harmony with the divine idea. Man is thus not merely a nature-soul; he is also a spirit-soul. Hence the deep gravitation of the human soul toward the spirit-world, the world of ideas, which is, in fact, essentially inherent in him. Hence the deep tendency of man toward communion with God—with God, whose thoughts he can think, and whose will he should, and can, will. Man is accordingly a *microtheos*, a divine image, on earth—not in an abstract, but in a very concrete manner, seeing that the divine Spirit is substantially implanted in his soul. The soul of man, as participant of the Spirit, becomes a being of a higher kind than nature. As master of itself, it is, also, master of its body, and able to subordinate it to higher ends, to the realization of divine purposes. As master over its body, it is, in a certain degree, independent of the fate of the body. Though the outer materials of the body may perish, the soul perishes not. Being participant of the Spirit, it shares the Spirit's immortality. And does not this lead to a further consequence? As master over the body, will not the soul communicate its own participation in eternal life to its body? And man sustains a like relation to the realm of external nature. Planted in the bosom of nature, man is called, by his mastery over it, to impress his moral ideas upon it, and to subordinate it as an obedient instrument to the fulfillment of his divine calling. As a spirit, man is lord over nature; nay, as the image of God, he is its mediator and priest, to whom it longingly looks for its ultimate transfiguration and deliverance from the bondage of corruption.

Thus we have traced the antithesis in natural things to its highest stage. Appearing in the inorganic realm as force and matter, in the vegetable as life and organism, in the animal as soul and body, it, lastly, appears as spirit and nature. And while, in the lower stages, the unity binding together the antithesis was only ideal, that is, in God; here, in the highest stage, the unity is real, namely, in the soul of man, which is at once both a nature-soul and a spirit-soul. *The soul of man is, thus, the focal point of the world.* In it is reflected and

rooted the collective realms of nature and spirit, inasmuch as it has the capacity both of embracing the world of spirit, and of drawing to itself the quintessence of nature, in the form of a body. In it, as a nature-soul, the kingdom of nature comes to its climax; in it, as a spirit-soul, the kingdom of ideas which God has embodied in nature attains to consciousness. But the soul becomes a true unification of the two realms, nature and spirit, only by the fact that they not merely co-exist in it, but also interpenetrate each other. The body and nature are raised into the sphere of spirit in the fact that the functions of thought and volition are mediated by bodily organs, and that the personality is not only seated in the body, but needs, for fulfillment of its destination, the help of the whole realm of nature. On the other hand, the spirit is so deeply involved in the essence of the body and of nature, that when man develops his spirit he, at the same time, imprints the spirit's seal upon both nature and body. Man's disposition and character are plainly expressed in his body; and the history of art is but a record of how man stamps his thoughts on the face of nature. But this is possible only in that the soul is participant both of spirit and of nature. Man materializes his position as *microtheos* (image of God) in the same degree that he makes good his position as *microcosm* (image of the world;) and conversely, he is able to fulfill his task as *microcosm* only in the degree that he fulfills his mission as *microtheos*. While a narrow idealistic spiritualism conceives man only as a spirit-soul, with the position of a *microtheos*, and while an equally narrow realistic materialism conceives him only as a nature-soul, with the position of a *microcosm*, the ideal-realism of the Scriptures and of the Church does full justice to his common position of *microcosm* and *microtheos*, and thus comprehends his life mission in its complete truth.

From this appears at once the error of regarding the body as something evil, or as a penal prison. No; body and soul stand in holy marriage from the beginning. Both arose from the creative will of divine love—the soul in union *with* the body, the body *for* the soul. The soul has its home in the body; by the body the soul has existence and position in this visible world. The body is the casket, the robe, the tabernacle, of the soul. How it dwells in the body—whether at a single point,

and thence exerting its power mechanically—whether as pervading the whole body—whether more fully at the center and less fully toward the periphery—is immaterial. The essential point is that the body is the home of the soul. But it is also a means for commerce with the world, and thereby, also, a means for self-development to the soul. But is the significance of the body exhausted by calling it the *home* and *organ* of the soul? Is this even its primary significance? Spiritualism so imagines. It says: "The body is but a scaffolding, an instrument to the soul. In the next world it may receive another and better instrument, until finally it becomes so perfected as to need no body at all." This view has, among other objections, this, that it so directly conflicts with our natural consciousness. We instinctively bring our body into such close union with our *self* as almost actually to identify the two. And this points, in fact, in the direction of the real truth.

It is not, however, chiefly as an organ for commerce with the material world, but rather for communion of person with person, that the body has its chief significance. And in this moral communion the main element is not merely that we may impart to each other our outward goods, but also, and chiefly, our feelings and thoughts, our spiritual self. We need a body, therefore, as an *organ for personal communion*. And the body actually serves this end, in that it faithfully mirrors outwardly that which the spiritual man thinks, feels, and is, within. It is, in fact, absolutely adapted to this end. Countenance and form are true reflections of the spirit within; limbs and senses aptly express particular powers and functions; uprightness and speech mirror forth our right to dominate over nature, and our capacity for communion with divine reason. Moreover, the body, in its individual differences, gives accurate expression to our individual characteristics, and thereby enables each to impart to others all the delicate traits and treasures that are peculiar to himself. And this adaptation is so intimate and perfect that it cannot reasonably be accounted for on the supposition that the body is simply an external instrument temporarily associated with the soul. The mediation is too direct, too absolute and detailed, for this. Also the peculiar and direct beauty of the body conflicts with such an inference. This beauty is only to be explained on the hypoth-

esis that the body is, *per se*, a revealer, a mirror, of the ideal world within.

The body appears, therefore, not merely as a home and an organ, but also as a mirror, a symbol, an outer image of the soul; and this latter is its highest significance, seeing that it is the means of the highest activity in the kingdom of God, to wit: the communion of personality with personality. And this highest office of the body is simply essentially supplemented by the lower ones, so that we obtain its full significance only when we hold fast in unity to all three of its offices—as home of the soul, as organ of the soul, and as image of the soul. Thus we see the *great worth* of the body for the spiritual life of man. And though we do not deny that there may be some degree of intercourse between souls without the mediation of a body, yet this intercourse must be essentially defective so long as the inner life is not mirrored forth in an outward form. How, in fact, could be possible in this visible world that form of freedom which consists in accepting or rejecting particular objects? Evidently only with the help of a body. But the body is essential to the development of the rational personality itself, for it is only through the body that incipient self-consciousness is enabled to distinguish itself from other objects. It is, in fact, simply by the soul's having in its own body an objectification of itself that it is so easy for it to make its own self an object of study and development. And as the immanence of the divine idea in the soul forms the *ideal* condition of the soul's self-development, so the immanence of the soul in nature, in the body, forms the *realistic* condition. Nor is it merely for the incipency of self-development that the body is essential; it is essential, also, for its progress, seeing that it is only by the mediation of the body that the soul is kept in the requisite communion with the multitudinousness of the ever-changing relations of the material and spiritual worlds.

But may it not be that this significance of the body holds good only for this life, and that when the soul has risen to full self-development its body will be superfluous? We concede that it will not have precisely the same needs of a body then as now. The soul, having once attained to self-consciousness, will never lose it, even when disembodied. For the soul possesses individuality, not simply because the body gave

bounds to it, and, as it were, prevented it from evaporating into the general substance of the universe; but, on the contrary, it is simply because God posited the soul as personal and individual, that this inner individuality manifests itself under the limitations of a finite body. Hence, also, the supposed bodilessness of a soul in the next life would not essentially affect its personality. Nor will the body be needed in the future state as a means of the soul's moral development; for the soul will already have definitively confirmed itself in its moral destination. But though this element in the body's significance may be merely transitory, and though a certain form of communion between souls may continue even though the body were destroyed, yet the essence of the body and its great significance remain entirely unaffected; for God has, in fact, destined soul and body to exist in eternal unity with each other. Hence it is that we find Revelation associating the future beatification of man with his soul's union with the resurrection body. Indeed, the very nature of personality calls for this; for in order to the full enjoyment of selfhood, which distinguishes man above other creatures, it is requisite that man be able to bring the ideal fullness of his mind and heart to clear outer expression, which can take place only through a body and through matter. Bodilessness, in fact, implies, *per se*, a hinderance in free self-revelation. The highest perfection, therefore, of the future, no less than of the present life, calls for a corporeity of the soul.

This, of course, presupposes the eternal continuance of external nature. Nature is, indeed, also, not a mere transitory platform for moral development, but it is the normal field for the domination and operation of intelligence. In this world the self-development of man goes hand-in-hand with his plastic shaping of nature; and if at the close of his probation he is withdrawn from his body and from external nature, this can only be regarded as a temporary condition; for when the soul has reached its perfection in God, it will need at once to enter upon a course of untrammelled holy activity, even as God, whose image it is, himself eternally "works;" and to this creatural need of a field for work, the world of nature offers the requisite scope. Thus the perfection of the spiritual activity and bliss of humanity unconditionally presupposes the perpetuity of an external nature-world. And this eternal relation

of the soul to an outer world of nature implies the eternal continuance of the body, inasmuch as it is only through a body that the soul's operation upon nature, and its plastic, idealizing, transforming power over it, is possible. The body appears, therefore, as an integral element of human nature, both in this state of probation and in the future state of eternal perfection.

When God, by his word, called the world of nature into being, and placed man in the midst of the same, he did not create them both in the condition of immediate definitive perfection. He simply posited in individual creatures his creative thoughts as realities. Into these realities he then lodged severally his spiritual conception of each, so that while each creature should *be* the realization of a divine thought, it would also bear in itself this thought as a vital life-power. But this realization of the creature is not its perfection. All creatures are, indeed, by nature an expression of their indwelling idea, and are guided by the same; and, in so far, there is in them no contrariety between idea and reality. But in the very notion of a creature there lies the element of *development*. For herein lies the depth of God's creative love—that while his creative thoughts are directly lodged in his creatures, yet they are to *become* what he intended them to *be*, by the mediation of their own free development. The harmony in which they by nature stand with their own ideal, reaches its goal only in a *higher* harmony which they are to effect by their own pure life; and all the capacities of the creature are simply so many means of reaching this perfection. Thus the primitive harmony of idea and reality, which is at first only a potentiality, is to be exalted into a virtualized actuality.

Now, as the primary harmony of the real with the ideal in created objects springs from the creative Spirit, so this higher harmony, also, can be effected only through the power of the Spirit. And it is only the highest class of creatures—moral creatures—that can accomplish this task by free choice; for it is only in these that the Spirit finds a responsive receptivity for its ideal revelations. Only the spirit-soul, not the nature-soul, can do this, for only the spirit-soul is participant of the Spirit. As such it can recognize the divine idea and follow *its* dictation. And, first of all, it is the soul itself that is thus brought into harmony with the Spirit, to wit, by the fact

that in the exercise of freedom it virtualizes its spiritual personality. But as the spirit-soul is at the same time a nature-soul, hence its moral self-determination reacts also upon its nature-phase, and thereby affects the entire body. Thus every feature and power of the body is brought into subservience to the Spirit.

Nor is this reactive influence confined to the body, but it passes over to the whole mass of external nature. Thus the spirit of humanity treats and influences the realm of nature as its own remoter corporeity, shaping it, transforming it, cultivating it, ruling over it.

This influence, which the human spirit exerts upon its own body and upon nature, may be called *spiritualization*. In it man virtualizes one phase of his God-likeness. But there is another and higher phase. Mere self-determination is not an end, but only a means. God gave man self-determining power in order that thereby he might become a means in the realization of the kingdom of God. The divine end is, therefore, reached only by man's subordinating his *formal* God-likeness to this higher end, that is, only by his raising this formal into a vital and actual God-likeness. If he decline to do this, then the spiritualization of his body and of nature is but formal and unreal, for it takes its inspiration not from the ideal world, but from the natural; not from God, but from its merely natural, psychic phase. It is, in fact, not a mere spiritual influence that ennobles and idealizes the body and nature, but, on the contrary, a spiritual influence that is inspired by the divine ideal.

Spiritualization simply is, therefore, not the end of man and nature, but *ideal* spiritualization. Man fulfills his task not merely by virtualizing his free personality, and stamping its traits upon his body and upon nature, but by virtualizing his ideal personality, and thus imprinting upon his body and upon nature the stamp of his own actual God-likeness. Thus he raises himself and nature from a "natural" to a "spiritual," from a psychic to a pneumatic state.

Let us examine more closely the process of this ideal spiritualization. It is effected, as above stated, by man's following, not the will and instinct of his nature-soul, but the divine ideal, the law of the spirit. What, now, are this instinct and

this law? The Spirit is the source of man's life; the soul is the life itself. The soul is the subjective principle in man. It is true, the spirit is that which enables the soul to rise to personality; but the seat of the ego, the personality itself, is the soul. It is in being a soul that man has *selfhood*, that is, the capacity of being conscious of his individuality and of his ability to self-exertion and to self-preservation. But in his spirit, that is, in the immanency of the divine Spirit in him, we meet with a higher element of his nature. It is by the spirit that the idea of his nature and of his destination comes to his personal consciousness. The divine spirit, as innate in man, that is, man's spirit, is the objective principle in human nature. In it man has the ideal for his reality and the source of his true life. By it he becomes conscious that his selfhood is not given to him for mere isolated enjoyment, but that he may, also, subordinate it as a member in the circle of being into which God created him. From this objective factor in man there springs now another, which may be called that of *communion*; that is, the innate tendency of man to live in and with another or others—primarily with the divine source of his being, and through this with the whole realm of creation. For through the indwelling spirit man stands in *natural* union with God, and by the personal appropriation of this union he rises to *moral* communion. This sense of the term "spirit" is very common in Scripture, and especially is the antithesis between the flesh or unideal life of man and his spiritual or ideal life thereby emphasized.

The antithesis of selfhood and communion pervades, also, the whole realm of nature, from the centripetal and centrifugal tendencies among the heavenly orbs to the self-productive and generative instincts of the animal world. But in the impersonal sphere the antithesis comes to unity only in the divine Spirit, as dynamically ruling over nature; whereas in man, the unity is effected personally and freely. In him the sentiment of love to God and to his neighbor is just as deeply rooted as that of selfhood. And in the absolute harmony of the two he finds his true ideal life. Both are good and necessary for the kingdom of God. Neither can exist without the other. The communion can be vital only on the basis of a vigorous selfhood; and the selfhood can be self-harmonious only by com-

munion with God and with the world. But the communion is logically the higher. Selfhood is the *basis* of the personal life, while communion is its *goal*.

It is by man's free choice between these two life-factors that he effects the spiritualization of his body and of nature. If he makes selfhood uppermost, he becomes simply psychic; for selfhood resides in the soul, (*psyche*.) But if he brings his selfhood into vital harmony with its idea, in communion with God and with God's kingdom, he becomes pneumatic, that is, ideally spiritual; and thereby, also, his body and nature are ideally affected. And in this communion he goes through the two stages of esteem and love, the esteem being the basis of the love, and the love the perfection of the esteem. A life of true love to God, based upon holy reverence, and blossoming into pure love to man and devotion to the extension of the kingdom of God—such is the path upon which man attains to the ideal spiritualization not only of his personality, but particularly of his body and of external nature.

This ideal spiritualization of man, however, in no way supercedes or does away with the psychic life of the personality, but rather the contrary. It is he that "seeks" his soul, he that makes his psychic life uppermost, who really "loses" it; while he who "loses" it, he who subordinates it to the Spirit, really confirms and strengthens it. For it is, in fact, by the sway of the Spirit in the soul that the soul's deepest and highest needs are satisfied, and that it itself attains to the full ideal of its being. Indeed, it is only by the mediation of the soul that the process of true spiritualization can take place at all. The life of holy communion with God and man has, in fact, its very hearth-stone in the innermost center of the soul itself, to wit, in the *heart*. And it is from this center that the holy life sheds forth its influence upon the whole personality. And it is because the soul is the central unit in man, and equally participant in nature and in the divine Spirit, that all idealization of the soul reacts, also, at once transformingly upon the body and upon nature.

But we have not yet exhausted the factors which contribute to the true spiritualization of man's body and of nature; for the postulate of true communion with God, whereby this spiritualization takes place, rests itself upon a condition without

which it could not take place. This condition is the communion of God with man. To this we must now turn attention.

It is a general principle of the divine economy that innate potencies are called into activity only by homogeneous outward agencies. Thus the virtue of a grain is called forth by warmth and moisture; the child is induced to speak by being spoken to. So with the spirituality with which God has endowed us by nature. This divine word, as immanent within us, would remain dormant, were it not spoken to by the general creative Word as definitely manifest in the natural and personal world about us. The ideas of the true, good, right, and beautiful, as innate in us, would remain powerless were they not fructified by the objective revelation of truth, holiness, justice, and beauty, which breaks in upon them from nature and from history. And this objective revelation to our spirit is of very wide compass, coming not only from God and nature, but, also, from good and bad men, and even from demons. Thus man's capacities are not only awakened into life, but his freedom is called on to choose between good and evil.

But this is only the subjective phase of the matter. There is, also, an objective phase. God's design in manifesting himself to man is not simply to awaken man's powers into full play, but God wills to come himself into realistic union with humanity. Not merely will he speak to us by law, and symbol, and speech, but he will come into vital unity and identity with us; he will live our life, feel our sufferings, endure our shame. The Word wills to become flesh. The incarnation of God is not an act of love which was forced upon him as a mere means of overcoming our sin. It was a spontaneous act of his love, resolved upon before the foundation of the world. The intervention of sin only modified the mode of the incarnation; but the incarnation itself is based in the essential nature of humanity *per se*, as destined to personal communion with God. And whereas, normally, the incarnation would have been for us a realistic source of truth, holiness, and righteousness, it is now a redemption principle of illumination, righteousness, and life, a principle of *salvation*. This personal union of God with humanity in Christ, in view of leading man into vital communion with God, or of redeeming him out of sin, is God's fundamental, climacteric act in history, without which creation would have

been purposeless, and with which alone it reaches its ultimate goal. And all earlier partial revelations of God were but so many steps preparatory to this final and supreme one.

As the first creation took place by God's speaking forth his word into objectivity, so, also, with this second higher creation.

In the first case the word was but an outstreaming from God's immanent essential Word; but here his hypostatic personal Word came forth out of the divine trinitary immanence, and assumed reality in the earthly world.

As from the creative Word a natural spirit went into the world, so from the incarnated personal Word there went into humanity also a Spirit—the *Holy Spirit*. The former is impersonal, the latter is personal. The former is the basis; this is the completion. The former is preparatory; this is definitive. The former is life manifestive; the latter is life-giving. It is under the influence of this Holy Spirit that the new birth, the ideal spiritualization of man's spirit-soul, takes place. And as man is also a nature-soul, hence the same regenerative influence goes over clarifyingly upon his body, and thence upon external nature.

The ideal spiritualization of the human body and of nature arises and proceeds from Him who, by an act of supreme love, constituted himself the head of creation, the *Son of man*, Jesus Christ. As generated of human nature by the Spirit of God, the Son of man sustained to the Spirit primarily only a natural relation. This had, then, to rise into a free moral relation. Hence, after Jesus had ripened up into full personal communion with God, the Spirit was formally shed forth upon him in a public anointing. As true man, Jesus had naturally within him the general Spirit of God, even as all other men. This life of the Spirit in him could come to development only under the influence of the objective revelation of God in nature, in Scripture, and in special manifestation. The soul of Jesus, by yielding to the full scope of this guidance, and by persisting in the obedience of love even unto death, exalted his natural divine sonship into a personal and moral one, and thus fully realized the union of human nature with the divine. Thereby Jesus also spiritualized his inner man, his soul, in its unity of spirit and of nature. And thus, also, he laid the foundation for the transfiguration, the ideal spiritualization, of his

body, inasmuch as the essence of the visible body is grounded in the soul. This process was an inner hidden one. The outward condition of his body remained unchanged till the end of his life. The hidden reality shone forth only in occasional gleams—in those miracles of mastery over his body and over nature with which the Gospels abound. This reality was ready for *full* manifestation only after the test of obedience unto death. After this test, then, it was manifested. Whether the complete outer transformation of the flesh had already taken place at his resurrection, or whether it took place gradually during the period of forty days, we do not discuss. We emphasize simply the *identity* of the risen with the buried body. It is not another body that is given to Christ, but the same body in which he died is raised and given back to him, as the angel signified by pointing to the empty grave, and as the Lord himself both declared and showed. The essence of his body remained the same; simply the mode of its existence was changed. A fleshly body has become a spiritual body, in which not only the free harmony of the soul with the inborn spirit stamps its harmony on the outer features, but, also, in which the material elements themselves are thoroughly permeated and exalted by the spirituality of the person. Hereby Christ has become entirely *spirit*; not that he has ceased to be a soul and to have a body, but that his soul and body have ceased to have any selfhood apart from the Spirit, and that the psychic and fleshly in him have been exalted into the pneumatic. Nay, Christ is thus not only spirit by pre-eminence, but he is *the* Spirit; and, as head of humanity and Mediator of the kingdom of God, he is the source and principle of the spiritualization of soul and body, and of the whole realm of nature. For not only is it Christ who, on the basis of the exaltation of human nature in his person, sends the Holy Spirit into humanity; but, also, that which the Spirit brings and imparts is itself nothing other than Christ's own psychic, bodily, and spiritual life, which he, as the head, sends out into us, his members.

This higher supernatural power of Christ affects human nature in two ways, in the body as *miracle*, in the spirit as *inspiration*; and that, too, *immediately*. For the exalting influence is here not conditioned on a free appropriation of this influence on the part of man, and is accordingly not attended by a spiritualiza-

tion of the body. It is true, miracle-working power and inspiration presuppose a certain receptiveness on the part of the subject; but this has only the significance of a general homogeneous basis, so that the *quantum* of the power or of the inspiration stands in no exact proportion to the *quantum* of faith. In the miracle and in inspiration the subject is momentarily lifted into the supernatural sphere. Hence, these experiences have the significance of prophetic anticipations of what will belong to man normally in his state of perfection. These two forms of power did not cease at the epoch of the formal effusion of the Holy Ghost. But as they had existed previously to the coming of Christ, and as preparing the world for him, so they continued after his ascension, disseminating his benefits over humanity. But with a difference; for whereas before Christ, because of the absence of the full reality of the new birth, they necessarily bore a violent and sporadic character, so after Christ, because of the presence of the new birth, they assumed a form more allied to the normal operations of the human soul.

But these charismatic fruits of redemption are the less important ones. The more important are those general fruits which are conditioned upon a *free* appropriation of the grace of Christ. As this process is mediated by the soul itself, hence it is attended with an exalting power over the body and over nature. The path of spiritual freedom runs through the sphere of knowledge. This calls for an objective presentation of the objects of knowledge, that is, the embodying of the spiritual meaning in an outer physial form. As the awakening of the personality into clear self-consciousness is conditioned by the objective world, so whatever contributes to the edification of the same is likewise conditioned by some form of external presentation. Thus the truth of salvation, as offered by the Holy Ghost to the soul, is communicated by an *outer word*, and not merely by an inner one. As from the eternal Logos the creative Word went forth to create the outer world, so from the incarnate Logos the salvatory word, the Gospel, goes forth to renovate the inner moral world. By the preaching of this salvatory word under the attendance of the Spirit, the inborn God-likeness of man is awakened out of its slumber of dormancy or of sin, and thus a struggle of decision is brought

about in the personal life-center of man, the ultimate issue of which is a definitive appropriation of his God-likeness, or a definitive rejection of the same. In the former case, the issue is a life of *faith*. By the attitude of faith, the innate capacity of love to, and communion with, God rises to actuality and to predominancy in the heart. Thereby the soul has become *spiritual* in its innermost principle. As Christ is spirit in himself, so the believer becomes thus spirit through Christ. This sense of the term "spirit" is common in the Scriptures, where man is called spiritual not merely in reference to his essence, but also in reference to his sentiments, his acquired character.

Now, as this moral spiritualization of man begins in the unitary center of his being, in his soul, as being both natural and spiritual, hence the foundation is thus laid for the spiritualization, also, of his body. But as man's probationary life is still inwoven with this external, untransfigured earthly world, hence this spiritualization does not essentially affect his present crude outward body, but is as yet only of a germinal internal character, and inheres rather in his soul than in his actual earthly body. It is, in fact, not as yet a developed body at all, but only the vital germ, the real potentiality and image of the future resurrection-body; even as in the actual wheat-grain, and invisibly imbedded in its substance, the germ of foliage and fruit lies invisible and hidden, and cannot come into actuality until that substance shall have fallen away. The Scriptures embrace this process in both of its phases, by speaking of the clarification of both soul and body as taking place in the "*inner man*."

But man's relation to the development of this inner self is not merely receptive, it is also active. When he has once received in himself the germs of his spiritualized nature, it is his part now to bring them into rounded development. And as, in the process of his natural development, he stamps upon his natural body the traits of his natural character, so in the process of his spiritual development he stamps upon his germinal spiritual body the traits of his spiritual character. Of such high significance is the maintaining of an unswerving holy life in imitation of Christ! Christ himself assumes thereby form in us; but in each member this likeness of Christ is reflected under individual variations, and the ger-

minal body accurately reflects these variations. And the peculiar traits of spiritual beauty which occasionally beam out from the persons of ripened believers are actual reflexes of the transfigured corporeity which lies potentially within them. The natural fleshly body is simply the receptacle, the womb, in which the new body is invisibly generated and qualified, up to the hour when, the crude flesh falling away, it shall pass into the heavenly state and spring forth into its full beauty and actuality.

At death the soul passes into the "yon-side" without an outer body. It is not, however, *utterly* without a body, but takes over with it, as inherent in its personality, its germinal future body. And as this germinal body has moral qualities, hence souls in the middle state will not be without moral communion with each other. Still, the communion will not be complete; and hence the soul will long to be "clothed upon" with its realized body.

As in Christ his personal perfection was the necessary condition of his resurrection, while yet the resurrection itself took place only through a special act of God, so the resurrection of the believer will take place not in immediate consequence of his life of faith, but only through the power of the returning Christ. As, at the close of the first advent of Christ, the Holy Ghost shed itself abroad into humanity, so at Christ's second and more glorious advent will the Spirit shed itself into the whole body of nature as a condition of the full realization of the kingdom of God. In this act of transfiguration nature and humanity will stand in as close solidarity as was the case at the fall of man and his consequent expulsion from Eden. As in individual man's life, the wrath of God because of sin works the death and dissolution of his body, so will also finally the whole body of nature, as having served as theater for man's sin, be dissolved by the *fire* of the divine displeasure. On the other hand, Christ, by the spiritualization of his body, as taken out of the bosom of nature, has already consecrated nature itself to an ultimate transfiguration. On the basis of this beginning, therefore, will the Holy Ghost bring forth out of the bosom of the perishing world a new world—not another, but the same world in transfigured form, even as the raised body of Christ was not another but the same, but in a transfigured

condition. And nature, as thus renewed, will exist under the antithesis of heaven and earth, a "new heaven and a new earth." And the whole circle of natural objects will, also, come forth from death as integral parts of the new eternal state of things.

Also, by the same power of the Holy Ghost, as going out from Christ, will, then, the souls of the departed be clothed with glorified bodies. For by this power there will be brought to the soul, out of the transfigured world, materials analogous to the substance of its previous body, and upon these materials the soul will then impress the traits of its germinal body, so as thus to attain to full objective expression. In the case of those still living at the second coming of Christ, the process will be that of a simple transformation. Thus, even as Christ arose with the buried body, so each person will then appear in the "same" body which was laid in the grave. And this identity holds of the whole essence of the body, both its primary features and form, and also its substance. As to whether this identity of the materials implies the identity of the chemical elements, or even the identity of the ultimate atoms, is a question which *loses all significance* so soon as we reflect that these elements and atoms themselves are in turn composed of invisible forces, and that in order to become integral parts of an organism they must be dissolved back into these forces, and then arise out of them under a new form.

Should we now endeavor to specify more definitely the nature of the transfigured world and body, we are at once met with a supreme difficulty. All our conceptions are cramped and tinged with the merely earthly categories by which our present life is every-where hemmed in. How, then, can we correctly conceive of the transmundane life which is above such limitations? At best, therefore, we can only approximate the reality by the help of earthly *analogies*.

With such purpose, then, let us go back a little and take man's earthly nature afresh into view. As coming from the creative hand, man was a personal soul standing in a natural unity with God and with nature. He stood thus under two laws—the law of communion with God and nature, and the law of selfhood. By his moral freedom he stood under an imperative to raise this *natural* unity into a *moral* unity, and

thus give to the law of communion such supremacy as alone would insure to his normal selfhood its real dignity and true co-ordination into the order of the kingdom of God.

This imperative man did *not* obey. By sin he gave to the law of selfhood supremacy over the law of communion. Thus his natural harmony with God and nature was broken up. Communion with God was interrupted, and Paradise was banished from earth. What were the objective effects of this?

By the primal law of creation all things stand in harmonious juxtaposition, that is, in concatenation with each other. This law involves both selfhood and communion, for concatenation implies both the reality of the things, and also their union with each other. According, now, to the quality of the life prevalent in the things, the one or the other of these laws reigns supreme. If selfhood reigns, then the harmonious juxtaposition is changed into a hostile opposition. If communion reigns, then the juxtaposition is exalted into a spiritual interpenetration. By the fall of man the former took place. Selfhood became supreme. Thus man isolated himself from God, from his fellow, and from nature. The primitive juxtaposition of things, instead of rising into spiritual interpenetration, sank into hostile opposition, antagonistic isolation. Thus they came to lie *spacially* outside of each other, without any overlying bond of union.

Space is not a mere *human conception*. It is of the essence of things that they exist *in space*. To deny the reality of space is to reduce the world and ourselves to mere conceptions. Space itself, however, is neither a thing nor a substance. It is simply a term expressive of the mode of the existence of things in this world. Hence space extends no farther than finite creation. It is true, our empirical thinking tends to regard it as unlimited. For what limit can we set to space? What lies beyond our farthest stretch of imagination? Space, of course. Thus we are lost in the endless, and the endless is the limitless; but the limitless is the formless. Who, now, can grasp that which is devoid of outline? Consequently that which is without end is inconceivable.

What, now, has this to do with the world? The world as made by God is a finite organic whole, wherein each member is mutually related to each other and to the whole. As space

is not existent *per se*, but is simply implied and involved in creation, hence space is limited by the world. Beyond this created world there is no space, in the earthly sense; whatever lies there is, in relation to this world, spaceless. Or, rather, we might call it superspatial; for there lies that which surrounds and upholds this spacial world, and is, indeed, its ground and goal.

Space, then, as we know it, with its law of individualistic isolation, is by no means a law of universal existence. It holds good only for this world of flesh, where the principle of selfhood reigns supreme over that of communion. *Above* this world exists a world of absolute interpenetration, a world of love, wherein the life of communion prevails in ideal perfection. There the natural juxtaposition of things has become a moral union: there is heaven, the throne of God; there all life exists in a blissful omnipresence. But, also, *below* this world of flesh there exists a world—that world wherein the principle of selfhood has attained to absolute mastery, and has suppressed the principle of communion—a world in which the primitive juxtaposition of creatures had sunk into the absolute isolation of infinite mutual hate—an omnipresence of diabolicity.

In the midst, between these worlds, the supernatural and the subnatural, stands now this earthly world of ours, with its strong sin-occasioned drift toward the lower, but yet with its ideal affinity for the upper not entirely extinguished. And similar is the condition both of humanity and of external nature—the latter as a reflex of the former.

This leads to a further step. All true communion between finite creatures exists simply by the fact that a bond from above extends down to them and holds them together. Thus all communion between men assumes a normal character only as men subordinate themselves to the collective kingdom of God, that is, only as one ego unites itself to another in the supreme, the divine, Ego. The same relation is reflected in the world of nature. There is a natural earth and a natural heaven; and between the two there is communion through the law of attraction, which embraces them both. *Light* is the chief revelation of the upper to the lower sphere of nature, even as God's revelation to man is metaphorically designated as light. Light in nature corresponds to spirit in personality. Furthermore,

we observe in the lower world of nature a tendency of things to self-concentration. This is the very essence of *matter*: we call it *gravitation*. Gravitation and light are the two poles of nature, which correspond to the antithesis between human selfhood and communion with God. As now personal selfhood, so long as it holds fast to God, is, *per se*, good; so of earthly gravitation. As light in nature is analogous to spirit in personality, so is gravitation analogous to the assumption of a body by the personality. And as gravitation is, *per se*, good, so is also the body. As now, by the union of spirit and body, man becomes a "living soul," so by the co-operation of light and gravitation *life* is preserved—the soul of nature. But gravitation forms only the basis for the earthly life, even as does the body for the soul in man. The power that generates the life is light, even as the fructifier of the soul is spirit, love, divine communion. Thus, just as all merely natural life is absolutely dependent upon the influence of natural light, so all moral creatures absolutely depend upon communion with the "true Light," Christ.

The divine intention was, that the law of gravitation should be the obedient servant of the law of light. And it was to be the task of man, by the spiritualization of his corporeity, to effect this state of things. Had he obeyed God he would have done this. Then, earth would have been exalted into an eternal Spring of paradise. Then, with the growth of humanity in spiritualization, a paradisaical condition would have been imprinted upon the entire earth. But when, by the reaction of man's sinful selfhood upon nature, the law of gravity gained the upper hand, then nature became relatively impervious to the transforming power of light. For though light was not entirely banished from matter—as, indeed, it is *absolutely* shut out from nowhere but from *hell*—still the tendency of all earthly life is downward, and it finally sinks entirely into darkness. Thus, collective nature has become a "body of flesh." The world is *flesh* because of its drift downward, whereas it ought to be spirit, with a drift upward; that is, it ought to be entirely subordinate to the service of spirit, instead—as it does—of offering obstinate resistance to it.

Thus, from the supremacy of the selfhood principle, a two-fold tendency has been imparted to nature—a tendency *down-*

ward, and a tendency to *isolation*. Now, as all natural life consists in a flow of forces upward toward the light, and together toward union, hence it is evident how hostile to all life is this supremacy of selfhood. *Fire* is the culmination of this life-hostile principle. Fire, either active or latent, permeates the whole present constitution of nature. Proof of this is the ever-continuing decomposition of all earthly organisms, which is simply perpetual combustion. But highest proof is that word of Scripture, according to which at the end of days the whole body of nature, heaven and earth, are to "pass away" in fire—not a fire introduced from without, but a fire which lurks in the very essence of this fleshly world, and which, on the manifestation of Christ's light "from heaven," will burst forth from within with all-consuming might.

This combustion of natural objects is their *death*; and man's body, as not spiritualized, but as fallen under the law of sin, shares in the same death. The soul, having broken off from communion with God, has ceased to be master over the downward drift of matter; hence it is unable definitively to hold together the elements of its body. Accordingly these elements finally break away from its control, and sink away into the "dust" from whence they came. Premonitions of this finality are diseases; death is simply disease complete.

After the universal combustion, a transfigured "heaven and earth" will come forth; and simultaneously will also come forth our bodies in a transfigured state. Then the Spirit of God, with its law of *communion* and *love*, will become the dominant principle of creation. Thereby the constitution of nature and of our own corporeity will necessarily be radically changed.

A chief trait of the transfigured world will be that all matter will be open to, and pervaded by, *light*. The drift to isolation is thereby overcome. Every thing is bound together in light. Although the antitheses of *upper* and *lower* will still subsist, their subsistence will be absolutely normal; hence the law of communion will be supreme, and will be obediently served by the law of selfhood. Individual objects will, as it were, only contribute, by dissolving the common light into a thousand tints, to reflect the full beauty of that light in harmonious glory. Thus the principle of selfish juxtaposition will give place to that of mutual interpenetration. Thereby is realized in the world

of matter the same general law of love, which attains to its highest expression in the realm of personality. Thus there will prevail in nature a ceaseless drift of elective attraction and union, in virtue of which no object will stand in isolation for itself, but only in vital interpenetration by the whole. And while at present each object lives more or less at the expense of other objects, then there will be the freest intercommunication of forces and offices, so that each will live in all, and all in each.

Thus, life has attained to its ideal. The current from the center to the periphery meets with no obstacle to its free flow. There is no longer any antagonism of forces. Fire has lost its death-power, and is become a servant of light. No one organ lives at the expense of another; no one life-center at the expense of another center. All is subordinate to the indwelling Spirit, and has in this Spirit its principle of life; hence all is in absolute harmony, and all is imperishable.

And what holds good of nature in general, holds pre-eminently so of the future body. As being the very crown of the world, it will be thoroughly permeated with the principle of harmony, of communion, of love. It, in fact, will be the fruitful nucleus from which all transfiguring power will go out into the body of nature. It will be a thoroughly spiritualized body, but its relation to the soul will be the same as in the earthly state. As the earthly body is plastically formed by the soul, and receives from the soul the character the soul receives from the spirit, so with the heavenly body. The elements of this body will be drawn from the nutrient storehouse of nature. But as this nature will be a spiritualized, glorified nature, hence the body derived from it will be a spiritual body. In a word, the future body of the redeemed will be spiritual, because of the indwelling supremacy of the life-giving Spirit of God, in virtue of which the spiritualized soul will incessantly repair its body with imperishable elements from external spiritualized nature. Such a body will be essentially a *body of light*, a *heavenly body*. Being thoroughly imbued with the spiritual element, it will be in absolute harmony with itself and with God, the objective principle of all things; hence it will be *immortal*.

It is only in this, its true spirituality, that the body answers its real destination. It is only now that it is a true mirror of

the soul. True, the body of flesh is in some degree also a reflex of the soul. In its stubbornness, its clumsiness, its deformity, and diseases, it is, in fact, a good index of the disordered, abnormal, sinful soul. Here the body assumes a degree of cramping independence over against the soul, so that the soul is actually taken captive. And so thoroughly is this the case, that even the truly regenerated soul is unable, because of its concatenation with untransfigured nature and society, radically to stamp itself upon the body. At its best earthly state the body is, therefore, in some degree a veil, instead of a mirror, of the soul. And to some extent this would have been so, even had man not fallen into sin. For while the unfallen, natural soul was normally maturing into a spiritual soul, the natural body would still have lacked in spiritualization, and hence would have been a partial veil to the inner sentiments of the heart, as, indeed, would have been required by the very nature of a moral probation. But at the close of the probation the body without would have become the thorough reflex of the soul within. Now precisely this is what the new body of the saved will be in heaven. Here there will be a perfect outward reflection of all that passes within. It will be a body of light, and hence it will reveal and manifest to the universe the very finest shades of thought and sentiment which exist in the soul. It will be a perfect image of the spirit of communion and holy love—a perfect outward manifestation of the spiritual harmony within. The primitive antithesis between the spirit-soul and the nature-soul in man will be raised into absolute harmony and unity. Hence man's merely animal and vegetative functions will no longer have a sort of relative independence of his personality. The crude, nutritive process will no longer exist as such. But the glorified bodies will not be mere monotonous duplicates of each other. As there is endless variety of individuality in character, so this variety in its most delicate shades will shine forth from the heavenly bodies. And in the midst of the variety there will be absolute harmony. All the bodies will be light; but as one star differs from another in glory—as there is one glory of the sun, and another of the moon—so with the galaxy of resurrection bodies. But the pattern of the glory of them all will be the glorified body of Christ.

Here human nature will have attained to complete glory. With the clarification of the body the personality rises to complete inner unity. Whereas in this life we consist of the three elements—body, soul, and spirit—which may even be separated from each other, in the heavenly life the body and soul will be so pervaded with spirit that the entire human being will present but one unitary spiritual life. As Christ, the head of the kingdom, is *the Spirit* by pre-eminence, so we, his members, will likewise be *spirit*—spirit in the highest and, also, most concrete sense, as a realistic unity of personal and natural life in the divine ideal, through the power of the Holy Ghost.

When all is thus transfigured, then *pure beauty* will reign. Heaven is the true home of beauty. For the essence of beauty consists in this—that the life of the soul beams perfectly forth from the body, and that the body thereby sheds a halo of glory back upon the soul. All true art is a groping after heavenly ideals, and all art-works are anticipations of future spiritual realities. But in the “yon-side” each human being will be a living art-work, and the life of communion among the saints will be an eternal evolution of holy art-life.

And as the new body will be a mirror of, so will it also be a suitable *home* for, the soul. This is not true of the present body. Its crudeness robs us of light and freedom from without, and annoys us with sufferings from within. And while this crudeness serves partially as a veil from the approaches of evil, it, also, largely veils us off from the influences of the good. Thus, instead of beholding heavenly things from face to face, we are shut up to the path of *faith*. While the old body is an occasion of manifold temptations, the new one will be in absolute obedience to the spirit, and hence will offer no hinderance, but only help. And as it will stand in full communion with the kingdoms of natural and of spiritual light, hence it will be superior to the laws of gravitation and of passivity. Hence it will move at will through the realm of space. Wherever the soul may will to be, there it will be able to be. Hence the body will not be a prison, but, on the contrary, a *free home*, for the soul.

Also the new body will serve the soul as a perfect *organ* for intercourse with the objective world. This intercourse will be

as essential in the future as at present. Indeed, it will only then exist in perfection, for nature will stand in a more obedient relation to the soul. Light will no longer be located in the stars, but will fully pervade all being. There will be no more "need" of sun and moon, but the glorified Christ will be an omnipresent fountain of light. Hence there will be no longer any "day or night," or any change of seasons; there will be an eternal day, and an ever-blooming spring-time.

And as with nature in general, so with natural objects in particular. There will be nothing desert or waste; but the divine breath will pervade all things. Vegetation will exist in ideal beauty. Greed and hostility will find no place in the animate realm; the wolf will "lie down with the lamb" in unbroken peace. In general all primitive forms of existence will reappear in ideal perfection. Man will enjoy nature through all of his senses. The Paradise that existed before sin will be restored after redemption. We shall "eat of the tree of life," and drink of the fruit of the vine. But our eating and drinking will not be for the satiation of wants; it will be a pure enjoyment of the goodness of God.

But man's relation to nature will be not merely receptive, but, also, active. As it is man's call even here to shape nature into perfection, much more will it be so hereafter. The whole realm of glorified materiality will be one vast platform for the plastic influence of glorified spirits. Hence, science, and art, and the mechanism of life, will reach the ideal perfection toward which they here grope in vain.

For his active relation to nature, glorified man will have in his glorified powers the suitable means. As his heart will beat with the heart of God, hence his spirit will find no hinderance to its outgoings. All charismata, all miraculous gifts, will settle down upon man as his permanent endowments. We are sown in weakness, but we "rise in power." There will be no alternation of work and rest, of vigor and weariness; but we shall subsist in ever-full vigor and enthusiasm.

Nor will the new body be more serviceable for communion with outer nature than with the world of personalities. It is through the body that love reveals its inner life and imparts its gifts. But how defective for this service is our present

body! How imperfectly are our best sentiments, experiences, and goods, communicable even to our most intimate friends! What a hinderance is even the external barrier of space! These obstacles to love will all be fallen away. Our perfect union with Christ will be a perfect union with all that is Christ's. Whatever is inwardly at one, will also be outwardly in union. Though the special limitation of the body will not cease, this limitation will form no exclusion of person from person. Our outward materiality will not decide *where* we are; but we shall *be* just where the outgoings of our heart call for us. As we shall all be united by the bond of love, so there will exist a certain omnipresence of our personal being—not, indeed, a physically necessary omnipresence, but simply a morally conditioned one. The body will be the perfect servant of the soul; hence it will be capable of instantly following, and keeping pace with, all the outgoings of imagination and thought. The law of love, whereby we live *in* those on whom we fix our heart, will be perfectly reflected in the body. The indwelling of soul in soul will be also an indwelling of body in body. And in this each will find his due place—so that even as the Church of Christ here forms but one body with many members, thus, also, hereafter saved humanity will form but *one* organic *body*, whereof we shall all be members, each in his place. And of this organic whole, the head, the focal point, the sun, will be Christ himself. As our souls will eternally live of his life, so our bodies will eternally shine in the radiance of his glorified body.

Thus we reach the goal of our search. Thus the dualism of being is solved into unity. Nature is not a mere temporary scaffolding for a momentary purpose: it is the necessary substratum of a moral universe. Our bodies are not mere caducous husks, to be thrown off when the soul is ripe. But nature and the kingdom of God, the rational soul and the human body, belong normally and essentially together. When the one is transfigured, the other is transfigured. And when, at the goal of moral development, they are risen to integral unity, then they persist, through eternity, as intimately united as form and substance, light and color.

ART. VII.—SYNOPSIS OF THE QUARTERLIES AND OTHERS OF
THE HIGHER PERIODICALS.

American Quarterly Reviews.

AMERICAN CATHOLIC QUARTERLY REVIEW, July, 1877. (Philadelphia.)—1. The English in their Continental Homestead. 2. The Framework of Society. 3. The Church and the State. 4. The Ruins of Ephesus. 5. The Blue Laws of Connecticut. 6. Mr. R. W. Thompson on the Papacy and Civil Power. 7. Roman Forgeries.

BAPTIST QUARTERLY, July, 1877. (Philadelphia.)—1. Ethical Prolegomena. 2. Is the World Growing Better? 3. Baptism and Remission. 4. Mohammed and his Religion. 5. The Relation of the Free State to Education. 6. A Didactic Poem.

NEW ENGLANDER, July, 1877. (New Haven.)—1. Relation of Student-Life to Health and Longevity. 2. Bible Hygiene. 3. John Stuart Mill. 4. The Source of American Education—Popular and Religious. 5. Advantages and Disadvantages of a Society in Connection with a Church. 6. Robertson of Brighton. 7. Shall Womanhood be Abolished? 8. The Eastern Church.

NEW-ENGLAND HISTORICAL AND GENEALOGICAL REGISTER, July, 1877. (Boston.)—1. Alexis Caswell, D.D., LL.D., Ex-President of Brown University. 2. Autobiography of William Roch. 3. A Study of the Virginia Census of 1624. 4. The Powder-Mill in Canton. 5. Documents relating to Emigrants from Jersey. 6. Barnstable Family Names. 7. Marriages in West Springfield, Mass. 8. A Yankee Privateersman in Prison, 1777–79. Diary of Timothy Connor. 9. The Indian Attack on Casco in 1676. 10. Record of the Boston Committee of Correspondence, Inspection, and Safety. 11. Thomas Newcomb's Account-Book. 12. The Gayer Family. 13. Town Rates of Newton and Billerica. 14. Documents relating to Col. John Humphreys's Farm at Lynn. 15. Passengers and Vessels that have arrived in America. 16. Documents relative to the Dalliber Family. 17. Baptisms in Dover, N. H., 1767–1787, by Rev. Jeremy Belknap, D.D. 18. Longmeadow, Mass., Families. 19. Abstracts of Earliest Wills in Suffolk County, Mass. 20. Will of Robert Pitt. 21. Genealogical Waifs. 22. Record-Book of the First Church in Charlestown, Mass.

NORTH AMERICAN REVIEW, September–October, 1877. (Boston.)—1. The "Electoral Conspiracy" Bubble Exploded. 2. The Decline of the Drama. 3. The War in the East, (with Maps.) Part II. 4. Perpetual Forces. 5. How shall the Nation regain Prosperity? 6. New American Novels. 7. "Fair Wages." 8. Reformed Judaism. 9. The Recent Strikes. 10. Progress in Astronomical Discovery.

QUARTERLY REVIEW OF THE EVANGELICAL LUTHERAN CHURCH, July, 1877, (Gettysburg.)—1. General Synod. 2. The Author of the Augsburg Confession. 3. Missions in the First and in the Nineteenth Centuries. 4. Andrew Marvell, the Incorruptible Member from Hull. 5. Our Present Knowledge of the Sun. 6. Modern Evangelism. 7. The Germans in the General Synod. 8. Peter Not the Church's Foundation. 9. Individualism.

NORTH AMERICAN REVIEW, July–August, 1877. (Boston.)—1. The Electoral Conspiracy. 2. The War in the East, (with Maps.) 3. Fitz-Greene Halleck. 4. The American Constitution. II. 5. Moral Reflections. 6. New Russia. 7. How shall the Nation regain Prosperity? 8. Reformed Judaism. 9. America in Africa. I.

Mr. Wells' article on our national prosperity shows how we have lost it, and reserves to a second article the showing how to regain. The loss has arisen from vast destruction by wars

and bad fiscal policy, but mostly by the immense improvement in machineries on farms, in mills, and in all the productive agencies, by which the laborer has been supplanted and millions flung out of employment. The productive agencies have been increased and the purchasing power diminished, and all our new retrenchments and economies increase the evil.

HOW PUBLIC BURDENS HAVE BEEN PRODUCED.

Since 1860 the national debts of the world, incurred mainly for war purposes, have been increased by a sum larger than ten thousand millions of dollars; at least an equal amount, taken from current annual product, was expended during the same period for similar unproductive purposes; and a *third equal sum* will probably fail to represent what has been invested during the same time in enterprises, industrial or productive in their inception or purport, but which are now unproductive in the sense of returning any income to those who contributed. A part of this latter aggregate undoubtedly represents change in the distribution, and not absolute waste of capital or wealth; but the items of loss omitted in any such estimate, and of which it is impossible to take more than general cognizance, would, if obtainable, undoubtedly carry the aggregate of the destruction or impairment of the world's capital since 1860 far above the sum of the figures above mentioned. Had all these losses fallen exclusively upon the United States they would have been equivalent to the destruction or transfer of all its existing accumulated wealth—the result of all the capital earned and saved, or brought into the country, since it became the abode of civilized man. In the case of Prussia, a country of small fortunes and small incomes, the losses sustained by 432 joint-stock companies since 1872, as measured by the fall in the market prices of their stocks, has been recently shown by Dr. Engle, of Berlin, to be equal to nearly six years of the public revenue, and to represent a very large part of the comparatively small savings of that nation. In short, the world, for the last fifteen or sixteen years, has been specially wasting its substance—playing on a great scale the part of the Prodigal Son—and such a course, if persisted in, will, in virtue of a common law, ultimately bring nations as well as individuals alike to the husks. Such, however, through invention and discovery, has been the comparatively recent increase in the world's power of production, that resort to the husks need be but temporary; and were it not for continued war expenditures and bad economic laws, the restoration of the world's impaired wealth, through economy or increased industry, would soon be effected.—Pp. 116, 117.

OUR PRODUCTION OF WOOLEN MILLS.

The fact is now very generally recognized that the capital which, under the stimulus of war and a vicious fiscal policy, has

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been invested in the United States since 1860 in iron-works and woolen-mills, and which represented the savings for years of the labor of a very large number of persons, has been in great part as much wasted as though destroyed by fire or sunk in the ocean. A most remarkable item of evidence in support of this statement is to be found in a communication on the state of the Woolen Goods Trade in the United States, made to the New York "World" under date of February 17, 1877, by one of the most prominent manufacturing firms in New England, (Mudge, Sawyer & Co.,) in which they state "that there would be no improvement in the [woolen goods] trade until the mills ceased over-production; that if one half of the machinery were stopped or burned the general trade would be good; that there was too much woolen machinery in the country for our market; and that, as we could not export any description of woolen goods, we should have to wait for the growth of the population or the wearing out of the machinery." Or, in other words, in the opinion of those best qualified to judge, one half of the capital invested in the woolen manufacturing industry of the country, (worsted goods excluded,) amounting, according to the last census, (1870,) to \$49,400,000, is so useless and harmful that the general interests of the trade would be improved if the buildings, machinery, etc., which represent and embody such capital, were subjected to conflagration or compulsory inaction.—Pp. 116, 117.

EXTRA LABOR NECESSARY TO PAY OUR NATIONAL DEBT.

. With the existing power of production in the country, about twenty-five minutes' extra labor per day on the part of its adult male working population would suffice to defray all the interest on our present National, State, and municipal debt, and establish a sinking-fund sufficient to extinguish the aggregate principals of the same, provided a market and sale could be obtained for the resulting products of such labor at substantially existing prices.—P. 118.

HOW MACHINERY FORESTALLS LABOR.

Ninety cotton operatives, with an average annual food-purchasing power each of \$300, (increased from \$200 since 1838 by increase of wages,) will now purchase and consume farm products, or their equivalents, to the aggregate value of \$27,000 per annum; requiring the present labor of 135 farmers, producing \$200 per annum through improved machinery and processes (as compared with \$100 in 1838) over and above the subsistence of themselves and families. The ratio of industrial or economic equilibrium between cotton-cloth producers and the producers of other commodities essential to a comfortable livelihood in the United States in 1876 was therefore approximately as 90 to 135; or, in other words, the labor of 225 persons is as effective in 1876 in meeting the demands of the country for cloth and food products as was

the labor of 631 persons in effecting similar results in 1838; and as a consequence of this change in the power of production, the labor of 466 other persons have, within this time and within the special industrial sphere under investigation, been rendered unnecessary; and they have been compelled to enter into relations with new wants and new capabilities of purchase in order to find employment. Results similar, and possibly even more striking, are afforded by the analysis of other leading American industries. Thus, in the manufacture of boots and shoes, three men working with machinery can do at present what, prior to 1860, required the labor of six men to effect; while the individual or *per capita* consumption of boots and shoes in the United States has probably been more uniform during the same period than is the case with almost any other commodity. At a convention of the stove trade last year (1876) in St. Louis it was also officially reported that, under what may be called a healthy trade, there was at least thirty-three per cent. greater present capacity for making stoves in the United States than the country requires, and that three men now, with the aid of machinery, can produce as many stoves as six men unaided could have done in 1860. In the manufacture of straw goods 300 hands in one of the largest factories in New England do more with the sewing-machine than what a comparatively few years ago required a thousand to effect when sewing of the braid was done by hand; and the steam-press turns off four hats to the minute, in place of the old rate of one hat to four minutes. Similar results, derived from the consideration of our industries as a whole, are also given in the last national census, which shows that, while the increase in population in the United States from 1860 to 1870 was less than twenty-three per cent., the gain in the product of our so-called manufacturing industries during the same period, *measured in kind*, was fifty-two per cent., or near thirty per cent. in excess of the gain in population.—Pp. 120, 121.

EFFECT OF SUEZ CANAL ON LABOR.

It diverted from employment and rendered comparatively useless, between 1870 and 1875, about two millions sailing-vessel tonnage, and substituted steam-tonnage, passing through the canal. It shortened the time for operations in India produce in Europe to the extent of certainly one half, and probably five sixths; and this economy of time, conjointly with the use of the telegraph, has not only obviated the necessity of accumulating and carrying large stocks of India produce in Europe, which were essential when every Indian order necessitated six months after it was given for its fulfillment, but has also correspondingly diminished the great advantage which England formerly enjoyed in this trade from her immense capital and credit. It has restored in a degree to the Mediterranean ports the commerce of India, of which they were so disastrously deprived at the close of the fifteenth century by the discovery by Vasco da Gama of the route by the Cape of Good

Hope. Or, to sum up, it has rendered unnecessary so large and so costly an amount of the old machinery of an important branch of the world's trade—warehouses, sailing-vessels, capital, six-months' bills, and the merchant himself and his retinue of *employés*—and has so altered and twisted so many of the existing modes and channels of business as to cause immense losses, mischief, and confusion.—Pp. 123, 124.

Our productive public lands will soon be exhausted. The difficulty for the poor man to rise by manual effort into wealth is fast increasing. This is the source of "strikes," and he who deals with strikes as the evil is like a physician who doctors symptoms regardless of the real disease from which they spring. The problem is how to furnish remunerative employment to the laborer. This is the great question of the hour for solution.

Bishop Haven's article on Africa is in his best style. The policy of England to get possession of that continent is skillfully portrayed. What our true policy is will be unfolded in another article.

In the book notices of this Review we find the following striking distinction between ancient and modern art:—

When we pass from Homer to the Nibelungen, or from Virgil to Dante and Ariosto, or from Æschylus, Sophocles, and Euripides to Shakspeare, Calderon, Goethe, and Schiller, we have the feeling that another atmosphere moves about us, as if we entered a new world. The Greek and Roman music is quite different from our modern music. It makes little account of harmony, knows nothing of thorough-bass, and its instruments were chiefly various flutes and harps. It would seem at first sight, on the contrary, that in the plastic arts, where the universal laws of statics and mechanism prevail, and the forms of nature and man are essentially the same, as in sculpture and painting, the difference between ancient and modern art must almost wholly disappear. Yet what a significant, deep distinction there is between a Greek temple and a Gothic dome—between the Moses of Michel Angelo, or an apostle's statue by Andrew Sansovini or Peter Fischer, and the Greek figures of a hero or a god—between a picture of Raphael and all that we know of ancient painting! If we ask what the difference is, we reply that the ancient art is more plastic, the modern is more picturesque. If we seek the ground of this distinction, we find it not merely in the different forms of sculpture and painting, nor in the different materials—on the one hand, clay, wood, stone, brass, and on the other hand, canvas, the pencil, and color—that are used. The real distinction lies in the sphere of intellect, or in the different conceptions of the idea of beauty.

The mere copy of an external form is not art, but art begins with a feeling or thought which seeks to express itself in some material, and the material is as unsatisfactory without the mind as the mind is unsatisfactory without the material. The main thing is the true relation between subject and form, being and manifestation, soul and body. It is obvious that accordingly as one or the other of these elements dominates in a work of art, the form of the art varies. When the external element or the body prevails, sculpture is the favorite form; when the spiritual element, the soul, is commanding, painting is the best expression. Hence we can justly say that ancient art is plastic, and modern art is picturesque. Plastic art requires physical beauty that is capable of being put into actual form. It requires such definiteness of subject that it can be presented in the three dimensions of matter; it demands that repose should prevail over movement, and also that the universal type should prevail over individual peculiarity; and the finer traits of personality should be secondary to the general proportion and the necessary laws of form. The picturesque, on the other hand, gives the lead to the ideal factor; puts spirit above nature, soul above body; brings out what is subjective, individual, characteristic, in such way as to make the personal, the individual, the essential object and aim; while the universal type appears as the substratum, as means or model. This distinction is seen even in ancient and modern literature; and ancient poetry is regulated by quantity, and modern poetry by accent; and thus the plastic and the picturesque appear.

BIBLIOTHECA SACRA, July, 1877. (Andover).—1. Missionary Culture. 2. An Exposition of the Original Text of Genesis i and ii. 3. Charles James Fox as an Orator. 4. The Derivation of Unquam, Usquam, and Usque. 5. Cotton Mather and the Witchcraft Delusion. 6. Aristotle. 7. Notes on Egyptology. 8. Characteristics of Homeric Poetry. 9. American Oriental Society. 10. On Assyriology. 11. Acropolis of Athens by E. Beulé. 12. German Notices of Mr. Rowland G. Hazard's Volume on Causation and Freedom in Willing.

In his "Notes on Egyptology" Dr. Thomson gives an account of Dr. Brugsch's "History of Egypt under the Pharaohs," which book he affirms "does mark an epoch in the science of Egyptology." By an immense amount of selective labor Dr. Brugsch has made out a consecutive list of Egyptian kings up to the first king Menes, whom he dates at 4,455 B. C., more than two thousand years earlier than the Hebrew date of the flood. Brugsch's labor consists largely in verifying or correcting the lists of Manetho by other records, and thus giving us a revised list.

The two lists of the first Pharaohs, found in the temple of Abydos, the list found at Sakkarah, and a fourth, in a private tomb at Thebes, show conclusively that Manetho's lists must have been compiled from records and monuments, which in his

time were regarded as chronological lists of consecutive dynasties. True or false, *this was the notion the Egyptians had of their own royal succession.* The question of time, that is, of the duration of these dynasties, in the absence of conclusive dates, is quite distinct from the fact of chronological order, though the order of succession furnishes a proximate rule for the computation of time. . . .

Every point stated in the above specifications is distinctly supported by the monuments and records of Egypt; and it will at once be seen that these furnish a good back-bone of chronology, and a tolerably well articulated skeleton of history. But when we attempt to construct the body, with form, organs, integuments, life, the real difficulty begins.

With all his research, acumen, industry, enthusiasm, Dr. Brugsch has not established the chronology of Egypt, nor any one satisfactory date in that remote antiquity which possesses the highest interest for the elucidation of both biblical history and the general history of mankind. A glance at his table of royal epochs is a most disappointing sequel to his glowing pages. It is easy to mark the dates of the conquest of Egypt by Alexander, and two centuries before by Cambyzes; and we may feel our way back, step by step, to the close of the sixth century before Christ, and may gain two or three proximate dates in the tenth and eleventh centuries B. C.; but when from the twelfth century onward our author assigns to each reign an average of thirty-three years, allowing but three reigns to a century, and his columns read 1,200, 1,233, 1,266, 1,300, 1,333, 1,366, and so on back to 4,400 B. C. as the date of Menes, we see that such tables are as really "crooked" as are the antediluvian tables of the Septuagint. Dr. Brugsch assumes that the first sixty-five names of the royal tablet of Abydos represent not only the regular official succession, but also the direct lineal succession from father to son, in the house of Menes. Then, taking as a basis the calculation of Herodotus, that on an average three successive lives of the same stock fill out a century, he gives to these sixty-five kings a range of two thousand one hundred and sixty-five years before the beginning of the Eighteenth Dynasty, which he assigns to the year 1558 B. C.—thus making a total of three thousand seven hundred and twenty-four years. But he also allows five hundred years for the interruption of the Egyptian monarchy by the Hyksos invasion, and hence goes back to the forty-first century B. C. for the ascension of Menes to the throne. Now, this whole calculation proceeds upon a purely artificial theory; and, though the condition of Egypt at that early period seems to have favored stability and longevity, yet the monuments show the frequency of wars and the habitual exposure of the king in battle. Hence, in view of the ordinary vicissitudes of government, history teaches that we must allot to sovereigns a shorter term than the average of human life—say, five or six reigns to a century, rather than three. This would reduce the era of Menes to about 3,000

B. C., "the lowest point to which a chronologist can venture to depress the date of Menes." The following are the principal dates, B. C., to which German Egyptologists have assigned the beginning of the Egyptian kingdom: Boeckh, 5,702; Unger, 5,613; Brugsch, 4,455; Lauth, 4,157; Lepsius, 3,892; Bunsen, 3,623 — a difference of two thousand and seventy-nine years. And, be it remembered, in the first eighteen dynasties not one solitary date has been fixed with absolute certainty as a point for evolving the chronology of the period.

It is a great advance toward historical certainty to have fixed with so much definiteness the names of the kings of Egypt and the order of their succession. What is yet wanting is the date of the accession of some of the leading Pharaohs of the older time. This once made sure, it may be possible to frame a chronology of Egypt that shall elucidate or rectify the chronology of the Hebrews.—Pp. 540, 542, 543.

Specialists are always to be kindly suspected, not of dishonesty, but over enthusiasm. Their conclusions are never safe until they have been well aired by general examination. Dr. Thomson well distrusts Brugsch, and we slightly distrust Dr. Thomson. We catch not a glimpse from either that indicates any thing in Egyptology to "rectify the chronology of the Hebrews."

Taken as two opposing histories or chronologies, simply as a literary question, apart from any theological interest, the Egyptian cannot stand for a moment in comparison with the Hebrew. The very absence of all Egyptian dates proves that the Egyptians possessed no true historic genius; while the very formal accuracy of the Hebrew pedigrees in point of numerical figures shows the precise reverse of the early Abrahamidæ. At every step of the Genesis genealogies we recognize a chronological, archæological, and genealogical purpose, giving exact numbers of age when principal son was born, and of years of father's life after that birth. Who knows that the successive *rulers* in the earlier Egyptian dynasties were all hereditary kings, and, not chosen governors, like Roman consuls or American presidents? Take France during the present century, and count all her executive *rulers*, including Lamartine and Thiers, and, supposing the numbers through the remainder of the century to be in ratio with the past, we would have *rulers* enough to equal two or three Egyptian dynasties in a single hundred years. We would not abate one jot of the enthusiasm of our Egyptologists, and are ourselves enthusiastic over the wonderful treas-

ures they have unearthed. But, so far as we can estimate, in chronology earlier than the twelfth dynasty their results are a magnificent unreliability. We wait for evidence on this point as yet unfurnished.

SOUTHERN REVIEW, July, 1877. (Baltimore.)—1. Augustinism: Original Sin. 2. The Mission of the Microscope. 3. The Gospel according to Matthew. 4. Seiss on the Gospels. 5. Edgar Allan Poe. 6. Dabney and Bennett *vs.* Bledsoe. 7. An Extraordinary Scene.

Dr. Bledsoe, in his first article, thus arraigns the great doctor of the ancient Church:—

We arraign him, 1. Because he used "deceit and lies" in the service of the Church; because he advanced opinions he did not believe, and suppressed others he did believe, in order to confound and overwhelm the enemies of his own views of the truth. 2. Because he represented the eternal Father as a Jesuitical trickster, by whom the devil was outwitted and cheated in the awful transaction of the atonement. 3. Because he rejected St. Paul's glad Gospel of free salvation by faith alone, and adopted, in its place, the gloomy gospel and bondage of justification by works. In other words, because he rejected "the doctrine of a standing Church," and adopted in its place "the doctrine of a falling Church;" and thereby helped "the Catholic Church" down the awful declivity on which it was already descending, into all the darkness, misery, and manifold corruptions of the Middle Ages. 4. Because he pointed mankind, not to "the Lamb of God that taketh away the sin of the world," but to almsgiving as the means of attaining the forgiveness of sins. 5. Because he held and taught the High-Church, sacramentarian notion of baptismal regeneration, by which alone all souls, not even excepting those of new-born infants, are delivered from the everlasting torments of the second death. 6. Because he invented the dogma of original sin, in order to bolster up, and keep in countenance, that monstrous abortion of night and darkness. 7. Because he invented the scheme of predestination, by which a blind worship of the omnipotence of God is made to extinguish the glory of all his moral attributes, and put out the most glorious lights of his revealed word. 8. Because he crushed those by persecution whom he could not convince by argument; thus treading in the bloody footsteps of Saul of Tarsus, rather than in those of the meek, and lowly, and loving Jesus. In fine, because he was the forerunner, not of Christ, but of the Inquisition, with hell at his heels. And, 9. Because, by his great authority and influence with councils, he contrived to stamp all these detestable features on "all succeeding ages of the Church," till one greater than he—the Monk of Eisleben—arose to deliver the Church, in part at least, from the awful thralldom under which she had so long groaned and travailed in pain.—P. 59.

Dr. Bledsoe sustains the arraignment by a strong array of facts.

English Reviews.

BRITISH AND FOREIGN EVANGELICAL REVIEW, July, 1877. (London.)—1. The Origin and Growth of Episcopacy. 2. Baptism for the Dead. 3. Universal Restoration. 4. Michael Bruce and the Authorship of the Ode to the Cuckoo. 5. The Philistines. 6. The Sinai Covenant. 7. Daniel Deronda as a Sign of the Times. 8. Religious Life in Germany. 9. Review of Literature Bearing on Apologetics in the last Eighteen Months.

BRITISH QUARTERLY REVIEW, July 2, 1877. (London.)—1. Divine Voices and Modern Thought. 2. The Athens of Thucydides. 3. Mr. Arnold on Butler. 4. The Ridsdale Judgment. 5. The Southern Slaves. 6. The Liberation Society.

LONDON QUARTERLY REVIEW, July, 1877. (New York.)—1. The First Lord Abinger and the Bar. 2. Recent Discoveries in Art and Archaeology in Rome. 3. Oxford Gossip in the Seventeenth Century. 4. Economic "Laws" and Economic Facts. 5. The Science of Electricity as applied in Peace and War. 6. New Guinea and Polynesia. 7. The War in the East. 8. The Ridsdale Judgment and the Priest in Absolution. 9. National Interests and National Morality.

WESTMINSTER REVIEW, July, 1877. (New York.)—1. The Chartered Guilds of London. 2. Illicit Commissions. 3. Harriet Martineau. 4. The Present Education of Solicitors. 5. Old Gaelic Culture. 6. Successful Lawyers. 7. The Cradle of the Blue Nile. 8. The Eastern Question.

LONDON QUARTERLY REVIEW, July, 1877. (London.)—1. The Original Elements of the English Constitution. 2. Russian Institutions. 3. The Life in Christ. 4. Biographical Literature. 5. Mr. Forman's Shelley. 6. George Whitefield. 7. Supernatural Religion.

On Mr. Darwin's two books in regard to cross-fertilization, an interesting notice is given, furnishing some important views of the present state of the teleological question:—

Both these books are not only of remarkable value, but full of what must be of the highest interest to thoughtful minds. The former is the formal statement of what has been repeatedly and with great force asserted by Mr. Darwin, which is, that there is a great repugnance in nature to the fertilization of plants by means of their own pollen; that cross-fertilization is essential to the successful preservation of a species or variety. The pollen of a given plant must not be suffered to become the fertilizing agent of its own seeds.

It is well known now that the equivalent of a sexual method of fecundation is found throughout the entire realm of biology—from the base to the apex of the whole organic series. The most lowly organized of nature's life-forms, as well as the most complex and gorgeous, depend for their continuity upon this. But among plants a thousand contrivances are found, exquisite in their adaptations, which are merely to avoid the evil arising from the pollen of a flower falling on its own stigmatic surface, and so effecting self-fertilization. Thus it frequently happens that the pollen is borne upon one flower, and the "pistil," or seed-casket, is in another. A common example of this is the willow. More striking still, the flowers bearing the pollen may grow on one plant, and the flowers bearing the stigmatic surface and the seed to be fertilized, are

borne upon another and wholly separate plant. This is the case with the hop. Now, it is manifest that the pollen, if it reach the stigmatic surfaces, must do so by some agency outside the plant itself. This is accomplished in nature on a large scale by the agency of wind. The common hazel is a good example. It flowers from January to March; that is at a time when few insects are on the wing, and when the winds are strong and gusty, and before the foliage leaves have opened to prevent their action. The flowers are of two kinds—catkins, which are simply pollen-bearing flowers, and seed-bearing flowers crowned with tinted filaments moistened with a viscid fluid, which, as the air rushes past, laden with the exquisitely delicate pollen grains, catches by its viscosity many of these, and fertilization is secured.

The quantity of pollen thus discharged is one of the comparatively few extravagances of nature. But if a yew-tree in a pollen-bearing state be shaken, the pollen rises like a dense smoke; and the American larches, which adjoin the vast pine woods, are, at the pollen-yielding season, covered with a rich yellow layer of simply wasted pollen.

But in the majority of plants, the structure of the pollen, or the relative arrangement of stamens and pistils, with many other conditions, renders fertilization by wind impossible; and it is here that insect agency becomes so indispensable and fraught with adaptation. Every one has observed how assiduously flowers are visited by insects. They are attracted by two things—scent and color; and these are both guides to the honey or nectar of which the insect is in search. This honey is so placed in an immense proportion of the flowers of the globe that, by a thousand entrancing adaptations, the insect in reaching it must carry away the pollen from one flower, and from its exquisitely arranged position deposit it on the stigmatic surface of another of the same species. This explains how it is that in the majority of cases richly-scented flowers are not highly colored or gorgeously decorated—either scent or color may be a guide to the hungry insect. And, for the same reason, flowers that bloom at night are very pale, or white.

Now, one of the means by which flowers are prevented from effecting their own fertilization is, that when the pollen is ripe and ejected, the stigmatic surface of the same flower is *not* ripe: that is, is not covered with its viscid secretion, and therefore the pollen will not adhere, and no result can follow. Clearly, therefore, unless such a flower receive pollen in some way when its stigmatic surface is ripe, its seed will never be fertilized.

A beautiful instance of how this is effected is seen in the southern English wild flower known as the Birthwort. It is a trumpet-shaped flower, with its smaller end fastened to a small hollow ball. Within this latter are to be found the anthers with their pollen and the stigmatic surfaces of the pistils. The tube of the flowers is small, and will only admit small insects. The nectar is in the ball at the bottom. The tube is lined with *stiff hairs*, set at an angle with the sides of the tube, and pointing downward. They

are quite stiff, but leave just opening enough for the passage *downward* of a small insect. It enters, let us suppose, laden with pollen from another flower. The stigmatic surface, when the flower is in this condition, is ripe; its viscid surface consequently receives the pollen, which adheres to it as the insect creeps over it in search of nectar. But, having satisfied itself, on seeking exit from the flower the insect finds itself a prisoner! The bristle-like points directed downward admitted of its ingress, but their position makes egress impossible! Hence, the tiny prisoner must content himself with the honey which he finds in this particular flower. Meanwhile, the pollen brought by the insect has done its work; the stigma dries and withers, and the anthers open and discharge their pollen, with which of necessity the insect is at once charged. At the same time the needle-like hairs *dry up* and wither away, and the insect can escape to bear the pollen of this flower to another. To complete the whole, a sort of flap at the top of the tube of this flower falls down and closes the entrance from future ingress.

In the common pink, thyme, and many others, the same method, with less complex or varying details, is adopted. In the cross-leaved heath, the most delicate mechanical contrivance is adopted to compel the bee, in getting at the nectar, to open the pollen box, that the dust may fall where of necessity it must come into contact with the stigma of the next flower. While in instances in which self-fertilization is adopted—quite the exception—the method by which this is effected only intensifies the meaning, and gives additional meaning to the delicate contrivances by which it is sought to be avoided.

In the common sage, again, the mechanical adaptations by which the visiting bee is made to secure the cross-fertilization of the plant, while it obtains the honey which it seeks, are simply mechanical refinements of the highest order.

To the development of the wonders which this subject discloses the former of these books is devoted; and we need scarcely say that the work is done as no other could have done it.

The second book, by the same gifted author, is written to explain in special detail the absolute perfection which the agency of insects in the fertilization of *orchids* has reached. The mutual adaptations are simply entrancing. Even in the common purple orchis of our meadows this is abundantly seen. Like the whole family, it has a "spur," in which the honey is secreted; at the entrance of this spur the pollen masses are fixed. They are set in a very delicate membrane, which breaks on the slightest touch. When it is broken, the bases of these pollen masses are exposed, and these are covered with a viscid fluid. The result is, that the insect, alighting on the lip of the flower, pushes its proboscis down the spur, breaks the delicate membrane, and exposes the viscid discs of the pollen masses, which immediately stick to the trunk, and in a few seconds harden—firmly fixed to this part of the insect. But if they were to harden, and become glued at right angles to the trunk or proboscis, the insect could not get the trunk into the next flower.

The result is, that in hardening the pollen masses *bend down*, so as to be nearly horizontal with the trunk. Now, in going to the next flower, the laden proboscis has to push its way down past the stigmatic surfaces, and the result is that the pollen is wiped off and the flower fertilized.

It is impossible in the space at our disposal to do justice to this beautiful subject: the contrivances are so manifold: the adaptations so refined and palpable. But we may note that in the *Catasetums*—a group of foreign orchids—the complexity of contrivance is only rivaled by the precision with which the end is secured. The insect creeps into the flower and seeks the nectar. In doing so it must touch a spur; this is sensitive in so high a degree that when it is touched it causes the rupture of a delicate membrane, which restrains an elastic pollen mass: this at once springs out with immense force, and strikes the insect with a gummy surface or disc. The result is, that it adheres; and the insect flies away, startled, to seek another flower; and in doing so wipes the pollen off on to the surface that requires it.

But few things are more marvelous than the fact that there is a wonderful orchid known as *Angræum sesquipedale*, which has a spur—not three-quarters of an inch, but actually from eleven to twelve inches in length. At the base of these wonderful spurs there is an inch and a half of honey. This could only be for the attraction and access of insects. But no insect could be found at the time with so enormous a proboscis as to reach down to this nectar. But, said Mr. Darwin, in effect, there must *be* such an insect, or the plant must speedily perish. And the result is, that careful search has brought it to light. Herr Fritz Müller has found the very insect—sent home its proboscis, which is no less than eleven inches long, and a drawing of which appeared some time since in "*Nature*," taken from an original photograph.

Now, it is impossible for the student of theology to be unmoved by such wonderful evidences of *present adaptation* as are disclosed by these researches. Paley would have, indeed, found them to be priceless treasures—irresistible witnesses. But we may query much if Paley's argument *as it now stands* would ever have been given to the world, if these and kindred facts had been known to him. To affirm that any set of adaptations, any ground of adjustments, leading up to a well-defined and exquisitely accomplished end, was *the* purpose for which it was all devised, is now known to be an unwarrantable assumption. The facts of nature forbid it. Variation is a primal law of nature. There was a time when, in the vast majority of cases, it could be affirmed that *present* adaptations did not exist. There may be, in the future, a time when again they shall be succeeded by others. There is no "final cause" within *our* ken. But there *is* a sublime capacity in nature to adjust itself to varying conditions, and amid all variations to preserve concurrent adaptation—to balance the details of design to the end to be accomplished throughout all vicissitudes. And thus, instead of the device of an artificer, conceived and completed—destined to be that and

nothing else—the great Creator has vested vital forms not only with a rigid precision of adjustment and adaptation to present circumstances, but with an elastic power of gradual *re-adaptation* to new and varying conditions, which makes designs in nature not merely a thing that *has been*, but a thing that is; and thus indicates the presence and constant action of a great unsearchable, but benevolent Spirit.—Pp. 523–527.

In the decidedly brilliant article on Tyerman's Whitefield we find the following statement touching Wesley's personal non-profession of entire sanctification:—

Of early follies Wesley had very few to confess, and he nowhere enters into much detail as to his early life. He does not often speak of his religious experience, but when he does, how guarded are his expressions, and how reverent his tone! The world might deride his pretensions, but it could not gainsay the wisdom and spirit with which they were set forth. Wesley commended the simplicity of his friend's productions, but he took care not to follow his example. He proclaimed a higher standard of spiritual privileges than his fellow Whitefield, but *he never formally professed to have attained it*. This reserve was not so much prudence or policy, as a necessity of nature, rather deepened than otherwise by culture and experience. Religious conference with him had its times and seasons: he did not in this respect take the whole world for his parish.—Page 412.

EDINBURGH REVIEW, July, 1877.—1. The Life and Correspondence of Kleber. 2. The Sibylline Books. 3. Indian Famines. 4. Copernicus in Italy. 5. North-Country Naturalists. 6. Metropolitan Medical Relief. 7. Venice Defended. 8. The England of Elizabeth. 9. Geffcken on Church and State. 10. The Russians in Asia Minor.

The following extract from Article VIII gives a significant account of

THE GLORY, DECLINE, AND FATE OF THE ENGLISH YEOMANRY

Besides the merchants there were yeomen in England, a class which will soon be as extinct among us as the woolly-haired rhinoceros and the cave-bear of our prehistoric period. A yeoman, according to Harrison, was “a freeborne Englishman who could spend of his owne free land in yearlie revenue six pounds.” They lived well and worked hard, and made money by the increased price paid for their produce. So that these little farmers, too, had a share in the national advancement, and were able to buy out poor gentlemen, and, educating their sons at schools and universities, so made them gentlemen, and left them capital. “These were they,” says Harrison with honest pride, “that in times past made all France afraid. And albeit they be not called ‘Master’ as gentlemen are”—like Master Shallow—“or ‘Sir’ as to knights appertaineth”—like Sir John Falstaff—“but onelie ‘John’ and

'Thomas,' yet have they been founde to have doone verie good service; and the kings of England, in foughten battles, were wont to remaine among them, who were their footmen, as the French kings did amongst their horsemen; the prince thereby shewing where his chiefe strength did consist." Such were the yeomen of Harrison's time, worthy sons of those who had conquered at Cressy, Agincourt, and Flodden; men who afterwards went with Sidney and the Veres and Ogle to the Low Countries, who steadily withstood the Spaniards at Nieuport, and defied the leagner of Ostend. As Cromwell's Ironsides they broke the power of Charles and his cavaliers, and swarmed up to London with Monk when the second Charles came to what he called his own again. When England began to maintain a regular standing army, and military service was no longer national but mercenary, we do not find the yeomen so constant to the wars. But their arms were felt at Landen and Neerwinden under William of Orange, and they helped to win the wonderful series of victories which adorn the career of Marlborough. Perhaps there were still a few of them at Dettingen and Fontenoy, and at Culloden the Butcher Cumberland may have led some against the Highland clans. Wellington's glorious campaigns were fought and his victories won by armies molded out of such vile materials, that they justified the remark that a good general can make a soldier out of any thing. Certainly there were few yeomen in his ranks. In these modern times if we ask for the English yeoman and what has become of him, the answer must be a reference to those Domesday-books of the three kingdoms which tell the fatal truth that the land of Great Britain and Ireland has passed into the possession of a few thousand owners, who, if they were all mustered, would not make up one of the *corps d'armée* of Germany or France. Things, of course, might be worse even than this, and we may still come to that worse condition. We remember that Sparta, the soldier-state when ancient Greece was Greece indeed, had passed, when the Romans took possession of it, into the hands of one or two heiresses.—Pp. 106, 107.

This brief history illustrates the fearful tendency of our modern civilization to concentration of power, the enthronement of King MONOPOLY. Before our civil war it was fast growing in the great landed estates of leading slave-holders. It now appears incarnated in the four railroad monarchs of our Northern States. And our Southern brethren are audibly calling for a similar incarnation in their own section.

German Reviews.

ZEITSCHRIFT FÜR KIRCHENGESCHICHTE. (Journal for Church History.) Edited by Dr. TH. BRIEGER, Professor of Theology at Marburg. Vol. II. First Number—1. RITSCHL, Prolegomena for a History of Pietism. 2. A. HARNACK, The Recent Literature (from January, 1876, to April, 1877) on the History of the Church until the Council of Nice. 3. K. WIESELER, The People of the Galatians in the Institutions of Gajus. 4. *Epistolæ Reformatorum*. 5. SCHAEFER, A Contribution to the History of the Conversions of Protestant Princes to the Church of Rome.

Professor Harrack continues in this number the very valuable article on the recent literature relating to Church history. An acquaintance with these articles is almost indispensable for any one who desires to keep up his knowledge of this department of Theological literature. Many of the works reviewed in his article have already been mentioned in the *Methodist Quarterly Review*. The article quotes some new essays on the controversy whether Peter has ever been in Rome. The number of those who deny this has been strongly reinforced by Prof. Lipsius, who, in a long article in the *Jahrbücher für Protestantische Theologie*, (1876, pp. 561-645,) undertakes to refute the arguments which have recently been adduced by Hilgenfeld and Joh. Delitzsch in behalf of those who assume the presence of Peter in Rome. The view of this latter has, on the other hand, been supported by Prof. Weizsäcker in the *Jahrbücher für Deutsche Theologie*.

The controversy whether the nationality of the Galatians in Asia Minor was Celtic or German, on which we reported in the *Methodist Quarterly Review*, 1876, also continues to call out a number of essays and articles on this tribe in Germany and France. Perrot, in an article, entitled, "De la Disparition de la Langue Gauloise en Galatie," (in the *Mem. d'Archéologie, d'épigraphie, et d'Histoire*, Paris, 1875,) tries to show that this Celtic language had become extinct in Galatia long before Jerome. Bertrand, in several articles in the *Revue Archeologique*, (1875 and 1876,) finds a distinction between Celts and Galatians, while another French writer in the same periodical (*Revue Archeo.*, 1875) maintains the identity of Celts, Gauls, and Galatians. In Germany, the foremost champion of the German nationality of the Galatians, Prof. Wieseler, has not been discouraged by the fact that most German writers on the subject are willing to acknowledge the Celtic nationality; but he has

written in defense of his views a new book entitled, "The German Nationality of the Galatians of Asia Minor; a contribution to the history of the Germans, Celts, and Galatians, and their names," (*Die Deutsche Nationalität der Galater*. Gütersloh, 1877.) The learning and thoroughness of Prof. Wieseler is recognized by all German writers; but Prof. Harnack thinks he has not made out a good case, and that the defenders of the Celtic nationality of the Galatians seem to have the advantage.

No part of the recent literature on the ancient history of the Church is so copious as that on the apostolical Fathers. This is, to some extent, owing to the discovery and edition of the complete text of the two epistles of Clemens Romanus, by the Metropolitan Bryennios in Serre, Macedonia. Prof. Harnack enumerates and reviews not only all the recent works which have been called forth by this literary discovery, but also all the important articles in the theological periodicals of Germany, France, England, and other countries.

THEOLOGISCHE STUDIEN UND KRITIKEN. (Theological Essays and Reviews. 1877. Fourth Number.)—*Essays*: 1. HERING, Luther's First Lectures as Testimonials of his Doctrines and his Life. 2. SCHMIDT, On Galatians, ii, 14-21. *Thoughts and Remarks*: 1. BAUR, Christianity and School. *Reviews*: 1. BAUDISSIN, Essays on the History of the Semitic Religions, reviewed by RÖSCH. 2. ZSCHIMMER, Henke's Posthumous Lectures, reviewed by JACOB.

In his article on Christianity and School, Professor G. Baur discusses the importance which Christianity and the Evangelical Church have for popular education and the school. He begins with the proposition that Christianity, in its inmost essence, is an educational institution in the highest sense of the word. Christianity is based upon the belief in Jesus Christ, the Redeemer of mankind. Redemption includes deliverance from error and superstition as well as from sin, and Christianity aims no less at enlightening the intellect than at strengthening the will. How high an opinion the ancient Church fathers had of the educational functions of Christianity appears from the fact that they called Christ *θεῖος παιδαγωγός*, the divine educator. The educational systems of Greece and Rome were in direct opposition to Christianity, and the education of whole nations by the sole influence of Christianity did not begin until the Germanic nations entered into the foreground of the world's history. They had at that time no educational system

which had to be overcome by Christianity; but they received from the Christian Church their higher education and their political organization. One of the greatest historians of Germany, Dahlmann, says on this subject: "Modern Europe has received all higher education, and especially its progress in the organization of States, through Christianity. The question is not whether the one or the other truth and enlightenment might not have reached the Germanic nations through some other source also. The giver deserves thanks, and the receiver does not free himself from the duty of gratitude by the consideration that some one else might, also, at length have helped him. Christian antiquity has created limbs of our national existence which we could not do without even if we would." The educational power of Christianity was greatly neutralized by the hierarchical organizations of the Church of the Middle Ages, which, in order to preserve its absolute rule, could not favor an education of the whole people for independence. A new epoch in the educational agency of Christianity begins with the Reformation, and the history of educational progress from that time is almost identical with the history of the evangelical Church. Many statistical facts are quoted by the author to show that generally the Protestant nations rank highest, and the Roman Catholic nations lowest, in the scale of popular education. After tracing briefly the history of the educational influence of Christianity, the author discusses the relation of the school to State and Church. Like the majority of German theologians, he favors the principle of denominational schools. After previously examining and combating the views, 1. Of those who would exclude religious instruction from school altogether; 2. Of those who would teach the general tenets of religion, but not those of any particular denomination; 3. Of those who would provide religious instruction for the children of each sect. but, with this exception, would make the remainder of school instruction undenominational, he briefly states his views of the denominational school.

French Reviews.

REVUE CHRETIENNE, (Christian Review.) March, 1877.—1. PUAUX, Paris and Montauban, (Second Article.) 2. REY, John Stuart Mill, (Third Article.) 3. ALBRESPY, Rationalistic Sermon on Reformation Day.

April.—1. STAFFER, Primitive Man and his Origin. 2. RUFFET, Bernardino Ochino of Sienna.

May.—1. BONIFAZ, Early Protestant Preaching. 2. RUFFET, Bernardino Ochino of Sienna, (Second Article.) 3. VORAZ, On the Lay Character of Public Instruction.

June.—1. REY, John Stuart Mill, (conclusion.) 2. STAFFER, Abélard, a posthumous play by A. de Remusat.

July.—1. Installation of the Faculty of Protestant Theology of Paris, and the Addresses by Professors LICHTENBERGER and MATTER. 2. ROLLER, Theological Faculties. 3. PUAUX, Daniel Encontre.

August.—1. PUAUX, Daniel Encontre, (Second Article.) 2. CADENE, Massimo d'Azeglio and Italian Society.

The *Revue Chretienne*, as well as other Protestant papers of France, have given for some months great prominence to the discussion of the question of theological faculties, and especially to the proposed establishment of a faculty of Protestant theology at Paris. Before the war between France and Germany the Protestants of France had two theological faculties, one for the Reformed Church at Montauban, and one for the Lutheran Church at Strasbourg. By the annexation of Alsace to Germany the faculty of Strasbourg was lost to France, and the French Lutherans, in particular, were deprived of their only theological school. As the immense majority of the Lutheran congregations was situated in Alsace and Lorraine, the loss of these provinces for France involved the reduction of the Lutheran Church to very small dimensions. It was, nevertheless, agreed on all sides that the Lutheran Church, having the character of one of the State Churches, must retain a theological school, and the re-establishment of the late faculty of Strasbourg at some French town was, therefore, demanded by the Protestants and at once contemplated by the Government. Several reasons were adduced for locating it at Paris, for there, after the loss of Alsace, the Lutheran Church has now its stronghold; and in Paris, the grand center of French scholarship and literature, the young theologians, it was thought, would have an opportunity, not to be found anywhere else, to fully acquaint themselves with the present condition of literature and science. The latter reason awakened a desire

among many leading men of the Reformed Church to have likewise a theological school at Paris. Different propositions were made. Some desired the transfer of the faculty of Montauban to Paris, where it could render much greater services to the Church than in a provincial town like Montauban. Others urged the establishment in Paris of an additional theological school, and as the denominational landmarks which separate the Reformed and the Lutheran Churches are not so marked in France as in many other countries, the establishment of a mixed school containing chairs for both the Reformed and the Lutheran Church was generally commended by this party. Objections against the establishment of a school at Paris were raised on the ground that life in a city like Paris, while promotive of the scholarship, might prove injurious to the piety of theological students. Finally the transfer of the school at Montauban to Montpellier has been urged from reasons similar to those adduced in behalf of establishing a second school at Paris, for Montpellier, like Paris, is the seat of several faculties, and would afford to the students of Protestant theology similar advantages of university life as Paris.

From what has been said of the views of those who advocate the transfer of the school of Montauban to Montpellier, and the establishment of a new school at Paris, it may be inferred that they must have hailed with delight the project of M. Waddington, the late minister of public instruction, to reconstitute the former French universities. France is at present the only country in Europe which has no complete universities containing all the usual faculties, but instead it has five classes of faculties independent of each other; namely, for 1, theology; 2, law; 3, medicine; 4, mathematics and natural science (*facultés de sciences*;) and 5, literature, or philosophical, historical, and philological science, (*facultés de lettres*.) There were in 1876 six faculties of theology, (five Roman Catholic and one Protestant, at Montauban;) twelve for law; sixteen for medicine; fifteen for science; fifteen for literature. Only Paris, Bordeaux, and Lyons have all the five faculties; Montpellier has four; Montauban only one. This explains why so many friends of theological science desire the transfer of the school of Montauban to Montpellier, or the establishment of a new school at Paris. The restoration of complete universities in

France had been strongly urged by one of the greatest French educators, M. Cousin, in his work on the "Condition of Public Instruction in Germany." (*Etat de l'Instruction publique en Allemagne.*) He wished the government to "substitute for these poor provincial faculties, which every-where are languishing and dying, some great scientific centers, few in number, but well located, which would shed around a strong light—some complete universities, as in Germany—a union of the five French faculties, affording to each other a mutual support, a mutual light, a mutual impulse." M. Waddington was contemplating the realization of this scheme when the liberal ministry, of which he was a member, was forced by the attitude of the illiberal president of the French republic to resign.

One work, however, in which M. Waddington as a Protestant had taken the greatest interest, was, soon after his resignation, completed by his successor. The faculty of Protestant theology at Paris, which is to take the place of the former faculty at Strasbourg, was opened on June 1, under the presidency of M. Mounier, the president of the French Academy. An address was made by Professor Lichtenberger, the dean of the faculty, and an introductory lecture given by M. Matter, professor of dogmatic theology. The faculty consists of two sections, one called the theological and the other the preparatory section. At the time of its opening four professors had been appointed, Sabatier, Matter, Lichtenberger, and Berger, all favorably known as authors of theological works. Two chairs had yet to be filled. The course of studies in this theological section comprises three years. During the first two years the students are required to attend fifteen lectures a week, during the last year ten. The number of lectures to be attended by the students of the preparatory section is likewise fifteen. The requisite number of lectures for the students of both sections may embrace some lectures of other faculties or other literary institutions. In order to be admitted to the preparatory section, one must be a *bachelier ès lettres*, or, at least, have presented himself for the second half of the studies requisite for the baccalaureate. In order to be admitted to the examination, called *ascension en théologie*, (promotion to the theological section,) one must have studied at least one year in the preparatory section. The written papers to be presented will

comprise a philosophical essay, a Greek version, a German or English version. The oral examination will refer to the languages of the Old and New Testaments, the history of ancient and modern philosophy, reading of the Latin and Greek fathers, and of the German authors who will be designated at the beginning of each year. The examinations take place three times a year, on Easter, and at the beginning and close of the school year. The students of the preparatory class will be required to write an essay on a subject indicated by the faculty; which will count at the examination for promotion to the theological section. The students coming from the Protestant faculties of Geneva and Montauban will be examined in the authors studied by them during the last year of their attendance at these faculties. The requisites for the theological baccalaureate consist of six essays and an oral examination, embracing dogmatic theology, ethics, exegesis of the Old and the New Testaments, Church history, and practical theology. Two sermons will be demanded independently of the printed thesis. The examination for licentiate of theology will, besides the two French and Latin theses, embrace three subjects to be selected by the candidate from among the six which have just been mentioned in connection with the examination for the baccalaureate. The examination will be composed of two papers on each of the three subjects, the one on a written subject, the other on a Hebrew, Greek, Latin, or German text to be selected by the faculty. For the degree of doctor only one French thesis on a general subject is required. The library of the faculty is open every day from 9 to 12 A. M. and 2 to 5 P. M.; the students have to pay ten francs a year for its use.

ART. VIII.—FOREIGN RELIGIOUS INTELLIGENCE.

AUSTRALIA AND NEW ZEALAND.

THESE English colonies are growing so rapidly that their figures begin to tell in statistical summaries. A hundred years have not yet elapsed since the English deported and settled there the first white criminals. In 1877 the total population already exceeded two and a half millions. The rate of the progress of population has been much more rapid than in the United States. While the population of the United States has

increased during forty years (1830-1870) from 12,870,000 to 38,560,000, or about 300 per cent., that of Australia and New Zealand has during the same time risen from 300,000 to 2,000,000, or nearly 700 per cent. The vast resources of the country make the continuance of a large rate of increase of population almost certain, and foreshadow the time when it will occupy a conspicuous place among the most populous countries of the globe.

In anticipation of this point, it is of importance to establish the fact that the whole population of Australia is almost exclusively of Teutonic origin, and that the Australian empire will rank, by the side of England, the United States, and Germany, among the great representatives of the Teutonic race. As its only national language is now and will be in future the English, it will aid materially in establishing forever the ascendancy of English as the most widely spoken language of the globe. For Protestants it is a special interest to know that Protestantism has a large majority among the people of these colonies, and that while in Europe and America the Roman Catholic Church numerically prevails, the Protestant character of Australia and New Zealand appears to be fully secured.

The following table contains the chief results of the censuses of the several Australian colonies, taken in 1870 and 1871:—*

Colonies.	Protestant.	Rom. Cath.	Jews.	OTH' Relig.	Pagan.	Not declared.
New South Wales	339,392	147,627	2,395	1,166	7,455	5,946
Victoria	517,541	170,952	3,571	6,289	17,650	15,516
South Australia..	146,777	28,668	435	508	....	9,238
Western Australia	17,456	7,118	62	149	....	....
Queensland	80,475	31,822	291	588	3,188	3,740
Tasmania	74,242	22,091	232	2,763	....	....
New Zealand....	206,701	35,648	1,262	678	2,612	9,492
Total	1,382,584	443,926	8,248	12,141	30,905	43,931

Among the 43,900 persons registered in the last column there were 24,000 who objected to state their religion "from conscientious scruples," (9,965 in Victoria, 5,436 in South Australia, 8,630 in New Zealand.) The remainder of 20,000 is made up of persons whose declaration could not be verified, and is partly explained by discrepancies which occur in every census.

The column "other religions" embraces minor sects no further specified—Mohammedans, Mormons, (97 in Victoria, 107 in New Zealand,) those who declared that they belonged to "no denomination," (2,737 in Victoria, 139 in Western Australia, 195 in New Zealand,) and, finally, those who declared to have no religion, (2,150 in Victoria, 27 in New Zealand.)

The Pagans are chiefly represented by Chinese settlers in the gold districts. Among the 30,000 Chinese there are no more than about thirty

* We take this table from an article on Australia in the new edition of Herzog's Theological Cyclopedia, by Dr. H. Wagner, the editor of the "Gotha Almanac," and associate editor of the statistical periodical, "Die Bevölkerung der Erde," to which frequent reference has been made in our articles.

or forty females. The number of converts to Christianity is only about a few dozens. The Jews nowhere exceed one and a half per cent. of the total population.

The proportion of Roman Catholics to Protestants does not materially differ in the several colonies. The Roman Catholics formed in New South Wales, 29.3 per cent. of the total population; in Western Australia, 28.4 per cent.; in Queensland, 26.5 per cent.; in Victoria, 23.4 per cent.; in Tasmania, 22.2 per cent.; in South Australia, 15.4 per cent.; in New Zealand, 13.9 per cent. The greater or lesser per centage of Roman Catholics in the several colonies keeps pace with the per centage of persons of Irish descent.

The following table, which exhibits the relative per centage of persons born in Great Britain (England, Wales, Scotland) and in Ireland, proves this. In 1871 there were of every one hundred natives of the United Kingdom:—

In the Colonies.	Born in		In the Colonies.	Born in	
	Gt. Brit'n.	Ireland.		Gt. Brit'n.	Ireland.
Queensland.....	62	38	Victoria.....	70	30
New South Wales....	64	36	New Zealand.....	78	22
Western Australia....	69	31	South Australia.....	80	21

The following table exhibits the statistics of the principal divisions of Protestantism:—

Colonies.	Episcopalian.	Presbyterian.	Wesleyan.	Congregationalist.	Baptist.	Lutheran.	All others.
N. South Wales.	231,792	49,122	39,566	9,253	4,151	....	5,508
Victoria.....	257,835	112,983	94,220	18,191	16,311	10,559	7,442
South Australia.	50,849	13,371	43,403	7,969	8,731	15,412	7,042
West. Australia.	14,619	529	1,374	882	1	....	51
Queensland....	43,764	15,373	7,206	2,647	2,897	8,588	....
Tasmania.....	53,047	9,064	7,187	3,931	9331	....	82
New Zealand...	107,241	63,624	22,004	3,941	4,732	2,341	2,818
Total.....	759,147	264,066	214,960	46,814	37,754	36,900	22,943

It appears from this table that the Anglican Church is the leading denomination in each of the colonies. The Presbyterians are the second largest denomination in five colonies; in South Australia they are exceeded in number by the Wesleyans and the Lutherans, and in Western Australia by the Wesleyans and the Congregationalists. The Wesleyans are the second largest denomination in South Australia and in Western Australia, and rank third in all the others. The united membership of Anglicans, Presbyterians, and Methodists constitute 90 per cent. of the total Protestant population. The following table gives the percentage of Anglicans, Presbyterians, and Wesleyans in the total Protestant population of each of the colonies:—

Colonies.	Angli- cans.	Presby- terians.	Wesley- ans.	Colonies.	Angli- cans.	Presby- terians.	Wesley- ans.
Western Australia..	83.6	3.0	8.0	New Zealand.....	51.9	30.0	10.6
Tasmania.....	71.5	12.2	9.7	Victoria.....	49.8	21.8	18.2
New South Wales..	68.4	14.5	11.7	South Australia...	34.6	9.2	29.6
Queensland.....	54.4	19.1	8.9				

The Anglican Church had in 1877 sixteen dioceses, namely: In New South Wales, the dioceses of Sydney, Goulburn, Grafton and Armidale, Newcastle, Bathurst; in Victoria, Melbourne; in Queensland, Brisbane; in South Australia, Adelaide; in Western Australia, Perth; in Tasmania, the diocese of Tasmania; in New Zealand, Auckland, Wellington, Nelson, Christ Church, Waiapu, Dunedin. The bishop of Sydney has the title of Metropolitan of Australia.

The Roman Catholic Church sent the first priest to Australia in 1818. The first vicarate apostolic was established in 1835. The first establishment of regular dioceses took place in 1842, when Pope Gregory XVI. appointed an archbishop of Sydney and bishops of Adelaide and Hobarton. In 1874 a second archbishopric was erected at Melbourne, to which belong five suffragan sees, Ballarat, Sandhurst, Adelaide, Perth, Hobarton; while the Archbishop of Sydney retains six suffragans, Bathurst, Maitland, Goulburn, Armidale, Brisbane, Port Victoria. In addition to these thirteen archdioceses and dioceses on the Australian continent there are three dioceses in New Zealand, at Auckland, Wellington, and Dunedin.

As the percentage of large religious denominations may be expected to remain nearly if not wholly stationary, we can calculate with a high degree of probability the number of Protestants and Roman Catholics at the time of the latest census or enumeration. The following table contains the population of each colony in 1875 or 1876, the percentage of Protestants and Roman Catholics at the time when the last religious census was taken, (1870 or 1871,) and a calculation of what the number of Protestants and Roman Catholics would amount to in 1875 or 1876, in case the percentage of both would remain about the same:—

Colonies.	Last Census, or Calculation.	Total Population.	Protestant.		Roman Catholic.	
			Per Cent.	Estimate.	Per Cent.	Estimate.
New South Wales..	Dec. 31, 1875	606,662	67·5	410,000	29·3	178,000
Victoria.....	" "	823,272	70·9	584,000	23·4	193,000
South Australia....	Mar. 26, 1876	213,271	77·7	166,000	15·4	33,000
Western Australia..	Dec. 31, 1875	26,709	68·0	18,000	28·4	8,000
Queensland.....	May 1, 1876	173,180	66·6	115,000	26·5	46,000
Tasmania.....	Dec. 31, 1875	103,663	74·7	78,000	22·2	23,000
New Zealand.....	" "	375,856	70·4	267,000	13·9	52,000
Total 1875, 1876.....		2,322,603	74·4	1,638,000	22·9	533,000

ART. IX.—FOREIGN LITERARY INTELLIGENCE.

FRANCE.

THE "History of the First Three Centuries of the Christian Church," by E. de Pressensé, has long taken its place among the standard works of the Protestant world on Church history. Up to the end of 1876 three divisions, making five volumes, had appeared. The first division, containing vols. i and ii, treats of the "Apostolic Age;" the second, (vols.

iii and iv,) of "The great Struggle of Christianity against Paganism—The Martyrs and Apologists;" the third, (vol. v,) of "The History of Christian Doctrines." The fourth division, constituting the sixth volume, has recently been published. It is entitled "Ecclesiastical, Religious, and Moral Life of the Christians in the Second and Third Centuries," (*La Vie Ecclesiastique, Religieuse et Morale des Chrétiens au Deuxième et Troisième Siècles*. Paris, 1877. New York: F. W. Christern,) and is divided, as the title-page indicates, into three books, the first of which is devoted to the ecclesiastical life, and treats of the growth of the Church, catechumens, and baptism; the organization of the Church authorities; Church discipline; the mutual relations of the Churches to each other; the religious crisis in the third century—its general character and its issue at Alexandria; the crisis at Rome, and the ecclesiastical crisis at the time of Cyprian. The second book refers to the private and public worship of the Church, and contains six chapters: 1. The first transformation of the primitive worship; 2. Family worship; 3. The days and edifices devoted to public worship; 4. Character and transformation of public worship during the second and third centuries; 5. Archæology of public worship, public prayer, sacred chant and reading of the holy writ, sermons; 6. Celebration of a public worship at Alexandria at the time of Origen. The third book, headed "The Moral Life of the Christians," treats of, 1. The principle of moral reforms of the Church in the face of the attempts of social renovation in the Roman Empire; 2. Christianity and the family; 3. Christianity and slavery; 4. Christianity in its relations to the State; 5. Christianity and social life; 6. Christianity and Asceticism; 7. The Christianity of the Catacombs.

Like the former volumes, also, the present will appear at once in an English and a German translation. Several chapters had previously been published as articles in the *Revue Chrétienne*, and have been noticed in our review of that periodical. We know of no Church historian who combines to a higher degree than Pressensé thoroughness and scholarship with brilliancy and elegance of style, and his works, therefore, are as interesting as they are instructive. In what esteem he is held by the literary authorities of France may be seen from the fact that the second division of this Church history has received a prize from the highest literary tribunal in France, the French Academy. We cannot recommend the present volume more highly than by saying that it is in every respect equal to the best that Pressensé has written before.

A very valuable addition to the literature of cyclopedias has just been made by J. Vapereau, the editor of the well-known *Dictionnaire des Contemporains*. He has completed a *Dictionnaire Universel des Littératures*, (Paris, 1877; New York: F. W. Christern,) which, in one volume of 2096 pages, treats, 1, of authors (about eight thousand) and their works; 2, of anonymous, collective, and national works; 3, different styles of literature; 4, history of literature, literary facts and institutions; 5, literary esthetics; 6, prosody; 7, linguistics and grammar; 8, bibliography. The book is the fruit of more than fifteen years' labor, and, as might be

expected from the well-known reputation of M. Vapereau and his experience in cyclopedic works, it contains a very large amount of interesting material. M. Vapereau has a happy talent of condensing many important facts into a small compass, and this dictionary is really the repository of much valuable information which it will be difficult to find even in the large general cyclopedias. This may especially be said of the very valuable department of anonymous, collective, and national works, to which greater prominence is given than in most other cyclopedias. Although the work is not of a theological character, it abounds in interesting theological articles. We have noticed a number of omissions and some inaccuracies in articles relating to American affairs, but no one who is familiar with cyclopedias will on that account conceive an unfavorable opinion of the book; for imperfections of this kind are common to all cyclopedias. On the whole, this work contains so large a number of valuable articles, especially on the literature of France, that we can heartily recommend it.

ART. X.—QUARTERLY BOOK-TABLE.

Religion, Theology, and Biblical Literature.

Systematic Theology. By MINER RAYMOND, D.D., Professor in Garrett Biblical Institute, Evanston, Ill. Two vols., 8vo., pp. 534. Cincinnati: Hitchcock & Walden. New York: Nelson & Phillips. 1877.

These fine volumes, coming with little pre-announcement from our Western Publishing House, are a pleasant surprise. That Dr. Raymond was competent to furnish an able *Systematic Theology* we were well aware, but had no notice that he had so imminent a purpose, or that he would come upon us in such magnitude and momentum. Yet the magnitude is largely due to the stately print, broad leads, and liberal margins so handsomely furnished by the publishers. Compressed into the close print of our Commentary, the work would be a respectable duodecimo. But how smoothly one can run over the magnificent pages! How rapid our progress; and with what velocity are we becoming a great theologian as we read! And, then, the author's own style rushes on in an impetuous yet transparent current, and it is wonderful with what dispatch a row of false dogmas is knocked down and a true system built up.

A gracefully written Introduction, by Dr. Curry, gives a brief survey of our past theological history as a Church. We think his survey leaves too decided a blank in its account of our theological text-books previous to Watson. Wesley intended his ser-

mons to be a "Theological System;" and Fletcher's Works, together with our Doctrinal Tracts, all early republished in this country, and deposited in the itinerant saddle-bags, formed a noble body of divinity; rendering the earlier generations of Methodist preachers in many respects better theologians than our younger ministers of the last forty years. We, moreover, cannot see why the distinctive phrase "*evangelical* Arminianism" should be used in this Introduction any more than *evangelical* Calvinism; for Arminius was as evangelical as Calvin, and there is as much unevangelical Calvinism as unevangelical Arminianism. Nor does it seem to us quite accurate to say, that as to "the character and work of the Holy Spirit there is really no difference" between Methodists and Calvinists, when we recollect how strongly Wesley emphasized and Calvinists denied both the witnessing office of the Spirit and the extent of his sanctifying work.

Dr. Raymond's style is fresh, free, copious, abounding in full, cumulative periods, sometimes with sentences rolling rapidly over a whole page and more. It is in a strain of almost uninterrupted *oratory* from end to end. His expositions consist not in exact incisive lines, but in a bold current; elucidating rather by successive touches than by precise statements. We see the true shaping of doctrines in the symmetry of the entire representation. The great outline of his system is true to the Wesley-Arminian theology; presenting that theology in its clearest, most modern, and most American aspects. As a New Englander, he owes some of the clearness of his distinctions to the discussions among the different classes of Calvinisms in New England; and far more to the contemporaneous discussions of our Wesleyan New Englanders, whose chief was Wilbur Fisk. The animated style of Dr. Raymond's work, its moderate compass, its avoidance of overmuch scholastic erudition, its clearness and trueness to the structure of our theology, render the work very properly a "popular theology," and adapt it, as intended, to pupils in theology, to intelligent laymen, to our sub-pastors, and Sabbath-school teachers.

The structure of the work accords with the usual order of topics in systematic theologies. The first volume is occupied with proofs of the reality of revelation, and of the existence and nature of God. The second treats of the Scripture doctrines of man's fall and his redemption, and the finalities of human destiny. A third volume will discuss Christian ethics and institutions.

In his anthropology Dr. Raymond takes very uncompromising ground against the genetic evolution of species, including man,

committing himself so far, we regret to say, as repeatedly to declare that if that theory be proved true the Bible must fall. We can hardly think that Dr. Raymond has fully analyzed that subject. More surprising things have happened than that he should live to revise and reverse this opinion. Old interpretations of some passages in Genesis, borrowed, perhaps, from an old false science, must, indeed, be changed; but these changes need not affect our structural theology. Even Romanism does not forbid her scientists and biblicists from maintaining, with Mivart, after Augustine and other early fathers, that Adam's formation was a derivative evolutionary creation.

Evolution requires no greater changes of interpretation in the history of man's creation than has already been made in the interpretation of the first chapter of Genesis. The Bible will no more fall by the adoption of evolution than it fell by the adoption of the antipodes. Our views of revelation may be as justly changed by new discoveries as our views of nature. We do not believe in the evolutionary creation of man. We shall not believe until it is *proved*. But we shall believe it when it is proved. And we shall then read certain texts and explain certain doctrines by the light of that discovery. We do not yet believe the pre-Mosaic antiquity of man. We shall believe it when it is proved. One may, then, either with Stanley and Farrar, consider the first ten chapters of Genesis as a separate inauthentic document; or, with Dr. J. P. Thompson and others, may snap asunder the genealogies, and antedate the Adamic creation far back into a former geological period; or one may, with M'Causland, hold that the Adamic race was a later creation. As we have repeatedly intimated, it is this last theory we should far prefer. Dr. Raymond's argumentations against it, he does not seem to recognize have already been answered by us in our Quarterly; and to us they are entirely nugatory.

Our author rejects the doctrine of hereditary guilt, indeed of all necessitated "desert." This is the true ground. Dr. Bledsoe takes the same ground essentially, when he rejects all necessitated "holiness." But the true doctrine rejects necessitated "holiness" from the deeper ground that necessitation destroys desert—desert whether good or evil—all moral merit or demerit, all moral responsibility. On that fundamental ground we affirm, with Dr. B., the non-meritoriousness of necessitated holiness, but do not deny the possibility of its existence. The two views, however, differ more in nomenclature than in essence. In accordance with the

rejection of hereditary guilt our author also rejects the conception that Christ was guilty or punished. His death was not to him penalty, but a substitute for penalty upon the sinner.

We cannot quite accord with our author in rejecting the trinality (or, as it is uncouthly called, the *trichotomy*) of our nature, as body, soul, and spirit. He says, quite incorrectly we think, that the doctrine is mainly founded on 1 Thess. v, 23; but, as we have noted in our comment on that passage, Paul must have been well aware that that trinality was in his day a current one in Platonic and other philosophy, and must have accepted its recognized use. Paul's distinction of *soulical* body from spiritual body in 1 Cor. xv, 44, recognizes this distinction, (see our note on the verse,) and is still stronger than his words in Thessalonians. In an essay by Olshausen, translated by our own hand and inserted some twenty years ago in our Quarterly, it is maintained, with great learning, that this trinality reigns in the psychology of the whole Bible, and in the psychology of the early Church, and disappeared in consequence of its appearing to favor the Apollinarian heresy. Dr. R. would not, of course, deny that in a permanent classification of our mental operations, there is a lower generic class which we share with animals, and a higher generic class which we share not with animals, but with higher natures than our own. This is a most momentous fact. But if we have thus two sets of lower and higher operations, these operations are founded in our lower and higher natures. It may not be necessary to say that these two natures are two separate entities. And yet it is certain that the lower nature does exist separately in the brutes; and that not only does the higher nature exist separately in bodiless spirits, but our own glorified bodies will lose most if not all our animal nature. This is, indeed, the very thing implied in Paul's *soulical* and *spiritual* body. The trinality has, in our view, a great value both in exegetics and theology. On this point we refer our readers to our late book-notice of Mivart's "Lessons from Nature."

In his doctrine of retribution our author has reserved to himself a nice little bit of independence, perhaps of heterodoxy. He rejects annihilationism, post-mortem probation, restorationism, universalism, and accepts the doctrine of eternal misery. But he limits the degree of misery to so small an amount that even the damned prefer existence in damnation to non-existence. The eternal misery is, then, one which every body would prefer to annihilation. Hereupon his reasoning is ingenious. He has his reply to our own objection against it; which objection is, that for us that

eternal misery must be less in degree than the misery of this world. Our own individual deep feeling is, that we would prefer non-existence even to a perpetuation of our present sort of life. Had we no hope of a better state we should, with Harriet Martineau and Lord Macaulay, hold perpetual unconsciousness most desirable. We should say with Job and Dr. Muhlenberg that we "would not live alway." It is the better world that relieves this world from pessimism. According to Dr. R., eternal unconsciousness is a worse punishment than eternal misery. If we held that view, as we have said in a former Quarterly, we should hold that eternal unconsciousness solved the theodiceic problem. It reveals the severest penalty upon sin without the slightest imputation upon the divine justice. No man has a right to perpetual consciousness, and God does him no wrong in withdrawing it, especially if the man does not use his conscious existence well.

We are happy to note that in these volumes a very free use is made of our work on "The Freedom of the Will." First we note that our terminologies, invented by us for the assigned reason that the English vocabulary on that subject is shamefully deficient, is used and stamped for currency by the high authority of Dr. Raymond. Such terms as *alternativity*, *either-causal*, *pluripotent*, *unipotent*, *volitionate*, *volitionality*, *freedomist*, *equipotent*, were condemned as barbarisms by the adverse reviews. Dr. Smith, in the Presbyterian Review, gave a list, the Danville Quarterly an exhaustive list, and the New Englander uttered a condemnation. In reply to Dr. Smith we quoted an equal number of "barbarisms" from his translation of Hagenbach; and in reply to the New Englander we quoted an equal number from Herbert Spencer, whose style had just been unqualifiedly eulogized in that periodical. The fuss that was made about the matter by such periodicals justifies our present allusion to it.

But there are other more important appropriations from our volume in Dr. Raymond's chapter on the Will and elsewhere which are still more complimentary. He has taken key-thoughts, definitions, and special passages, found in our volume and to be found in no previous work, the product of our own thought, and has used them freely, which is gratifying, but, what is not gratifying, without any acknowledgment, thanks, or credits either to the book or the author; both of which are entirely unmentioned in these two noble volumes. In such case Dr. Raymond, whom we nevertheless hold to be a man of unimpeachable honor, has not only inad-

vertently done himself a wrong, but has rendered his work legally liable to an invalidation of copyright.

The following are some of the passages:—

THE APPROPRIATION.

Freedomists object to this definition that it is only freedom to an act, not, also, freedom *from* it. It is mere physical or mechanical freedom, . . . the freedom a *clock hammer* has to strike.

Freedom of will is freedom both to and *from* the act.—P. 146.

This formula of *to* and *from*, (with its "clock-hammer" illustration,) first originating in our work, is there repeatedly used as a key-thought; and so it repeatedly is in these volumes.

THE APPROPRIATION.

What causes the will to specify, to put forth one volition rather than another? is urged as though it were not only the crucial question, but also determinative of the whole dispute. . . . We answer, The will is cause of the volition, and insist that the answer is complete.

To inquire further is to ask, What causes the cause to cause? But if an answer be demanded, we say, Nothing causes the will to cause.—P. 150.

The question may be retorted: If the will be bound in all cases to one volition, what causes it to be so bound? And if the cause be adduced, we still inquire, What causes that cause to be bound to its sole causation? And if the fastener be found what fastens the fastener?

Evidently the questioner is a bad philosopher to ask such a question.—P. 150.

This retort is a vital point, and is original in our volume.

The so-called strength of a motive, considered as a somewhat antecedent to choice, and action is the probability that the agent will act in accordance

THE ORIGINAL.

As the *clock hammer* in the given case is free only to the stroke, so the agent in the given case is free to the given volition, and not also in direction *from* it. He has only the freedom of a mechanical object, not the freedom of a volitional agent.—P. 23.

There is freedom [in an agent] both to and *from* the act.—P. 23.

THE ORIGINAL.

What causes the will [to specificate, p. 122,] to put forth the particular volition and no other? This is the crucial question . . . by the complete answer of which it [necessitarianism] must confess itself conquered.—P. 88.

Requiring additional cause would be asking, What causes cause to cause? Ask, then, What causes the will to cause the volition? and the reply is, NOTHING.—P. 92.

We return a retort: . . . How can cause be necessitated to one effect? What . . . binds and imprisons cause down to one result? Here is a thing to be accounted for . . . this uniformity . . . by which every particular causality . . . is fastened to one solely possible effect. And when we have found the fastener, what fastens the fastener?—P. 99.

Nay, you are a bad philosopher in asking.—P. 92.

The so-called strength of a motive may be again defined the degree of probability that the will will choose in accordance with it . . . The chance may be

with it. Events may be very highly improbable, and yet prove successful. improbable that are at the same time —P. 130.
possible.—P. 154.

This definition of "the strength of a motive" is key to several of our chapters, and is original with our volume.

The question is asked, What is the use of a power to the contrary—a power which confessedly is never used? Evidently all the argument there is in this question turns on the term, power to the contrary, as though freedomists taught there are two powers...whereas the truth is, that the will is one power equipotent for either of several results.

It is sometimes asked, What is the use of a power which is never used? We reply, The argument lies only against a particular mode of expressing the alternatives of will, namely, the phrase "power of contrary choice." Should we say that freedom is a power of choosing *either of several ways*, the question loses its force.

Several of our definitions, as follows, are appropriated, some as acknowledged quotations, all without credit to the real author.

THE APPROPRIATION.

Will has been defined to be that power of the mind by which it is the conscious author of an intentional act.—P. 144.

A cause has been defined to be a subject by whose existence another subject comes into existence, or may, without contradiction, be supposed to come into existence.

The word *power* indicates that in a cause by whose existence the effect comes into existence, or, without contradiction, may be supposed to come into existence.

The absence of power in a subject to be otherwise than it is, is the idea of necessity.—Vol. ii, p. 273.

THE ORIGINAL.

Will is the power of the soul by which it is the conscious author of an intentional act.—P. 15.

A CAUSE is a subject by whose existence another subject comes into existence, or may, without contradiction to any known truth, be conceived to so come into existence.—P. 47.

Power is that element in a cause by which the effect comes into existence, or may, without involving contradiction, be supposed to come into existence.

Necessity in a thing is the non-existence therein of adequate power to be otherwise than it is.—P. 48.

There is, of course, a great body of theology which is common property, and for which no one gives any body credit. But to appropriate from a living writer thoughts, and words, and formulae by him first brought into existence, without the slightest naming of himself or his book, is a palpable violation of literary justice. We may note that Dr. Cocker has largely used our work in his late volume on Theism, but with the amplest giving of credit. We were gratified at receiving his high indorsement. But it is no author's right to appropriate any body and give thanks to nobody.

Our Theological Century: A Contribution to the History of Theology in the United States. By JOHN F. HURST, D.D. 12mo., pp. 70. New York: Anson D. F. Randolph & Co. 1877.

This *brochure* was first prepared by the learned author for public delivery as a lecture, and appears in print with some enlargements and adaptations to the reading public. It is written in the author's usually transparent style. It traces our theological history through Five Successive Periods, delineates their Characteristics, sums up their Theological Results, and prospects the Necessities for the Future.

The Five Periods noted are: 1. The Liberal and Scriptural Period, embracing the Colonial Age of New England; 2. The Reactionary Period; or, the Half-Way Covenant Period, that is, of the New England Congregational Churches; 3. The Controversial Period, which is not very distinctly described, in which some sort of transition was made from one set of Calvinistic text-books to another set of Calvinistic text-books. As the previous was the "liberal" period, we should be left to infer that the transition was to a less "liberal." 4. The Unitarian Period, that of "the calm Channing, with whom the race of conservative Unitarians was born and expired." 5. The Ecumenical Period, beginning with "the great revival of 1858 and 1859." This programme, with its treatment, suggests some ruminations.

And, first, we may remark its almost exclusively New England aspect. We shall not assume to decide whether this is the fault of the historian or of the facts. But as the present history goes, American theology is mainly New England theology. Our theological brain thus far has been a Yankee one. What say Dr. Bledsoe and Dr. Summers to that result? Let us get up a pretty sectional fight on that subject, and see if Princeton contains the only namable theologians south of New England or New York.

The work is characterized by a very liberal spirit. But for the occurrence of four or five Methodist names, which would have been Calvinistically ignored, we should not have guessed that the volume, if anonymous, had come from a Methodist theologian. This peculiarity arises from the fact that the amiable author has lived at a distance from the field of conflict, was matured after the crisis of the battle was past, and has taken his impressions of the unwritten events from Calvinistic books. It takes a New England Methodist scholar to write the Methodist phase of the Methodist-Calvinistic discussion. How we wish it had been done by the master hand of Wilbur Fisk. Meantime Dr. Fisk's "Calvinistic Controversy," published at our Book Rooms, contains the

best extant statement of that memorable issue. Nor should Dr. Francis Hodgson's fuller work on New Divinity be overlooked.

The characterization of the old first Puritanic Period as "liberal and scriptural" strikes us queerly. It was "liberal" to all who held stiff Calvinism, and it was "scriptural" with Scripture screwed into the model of Calvin's Institutes. But the front presented by this Calvinism to our Methodist fathers seemed to them any thing but "liberal." Modernized New England Calvinism has, as we supposed, gradually become a more liberalized Calvinism, especially in localities where Arminianism is strong. We are unwilling to fling any shades into the sunny picture given by our author of the present "irenical" period. Perhaps we are one of his "theological Bourbons." But our impression is that a great body of Calvinistic divines entertain not the least doubt that this period of peace is a period of universal submission to their own stereotype scheme of dogmas. And Dr. Hurst's book appears to us slightly calculated to confirm their impression. We take it that this pamphlet is a brief outline of a future fuller history.

Our Calvinistic brethren have been lately much excited with a statement of Dr. McCosh, that a few imported British preachers have revolutionized the style of American preaching. It is no quarrel of ours, for we have not the least idea that the very learned Scotchman recognized at the moment that there is any Methodist preaching in America. Moreover, the topical style of preaching thus condemned by Dr. McCosh finds its ample models in such Scotchmen as Chalmers, and such Englishmen as Robert Hall. But to all who feel stung by this apparent national brag we find in Dr. Hurst's pages some proof that brag is not exclusively an English peculiarity. Thus Dr. Hurst quotes, with full concurrence, the following stroke of magniloquence by Dr. Edward Robinson, our great Palistinean traveler, in the *Bibliotheca Sacra*:—

Look first at theology, and I venture to say, after no limited opportunities of personal observation, that the clergy of the United States, as a body, hold a higher rank, both in the science and in the practice of the profession as preachers, than do those of any country of the old world, with the single exception, perhaps, of Germany. In that country there certainly is more of learning; the different departments of theological science are followed out to their utmost limits by men who devote their lives to each, on the principle of the division of labor. Such men, however, are not always, nor usually, preachers; and I hold that the power of American preachers over American mind is greater and more effective than that of the German preachers over German mind. *In Great Britain, as is well known, both theological science and pulpit eloquence are comparatively in a low state of cultivation; and while the great body of her clergy, both in depth of thought and impressiveness of manner, must yield the palm to their brethren of the United States, it is no less true that several of their most current and scientific works for biblical and theological study are also the productions of American scholars.*—Pp. 45, 46.

Dr. Hurst ratifies this boast as at present true, and adds a prophecy of a far superior American future. We think that in grandiloquent self-appreciation the Rev. Mr. Bull is quite surpassed by Rev. Bro. Jonathan.

The Origin and Destiny of Man. By H. W. THOMAS, D.D. Phonographic Reports of a Series of Sunday Evening Sermons. Aurora, Illinois: Pierce, Burton, & Co. 1877. Price, \$1 75. Mailed to Ministers, \$1.

These sermons claim to have been delivered in the ordinary routine of public duty; to have been purely extemporaneous, yet caught as they fell by the cunning of the phonographic art; and to have been at first delivered without any thought of publication. The preacher is aware that a large class of thinkers, both lay and clerical, are of opinion that the pulpit should pass without notice the great questions that science presses at the present day upon theology, and should, it is said, persistently and purely preach the doctrines of the Gospel, leaving to the press the work of conducting the pending scientific-theologic discussion. But scientists have very perturbing utterances to make, and with all consideration for those who think otherwise, he would rather the people should hear them from the pulpit than read them from the newspapers. Nor does it seem wise to deal with these questions by allusions and slants that only reveal antagonism without explaining its grounds. Boldly, fully, and fairly he takes his ground, and gives a survey of the whole case. Where his own view is clear, he states himself explicitly and defends himself bravely; where he has misgivings, he quite as bravely says "I do not know." Perhaps he shows greater courage in some of his doubts than in any of his affirmations. His sermons drew immense congregations through the whole course, and the preacher closes in a tone of jubilant success. His style, making allowance for extemporaneity, is brilliant; his touches are often luminous and richly colored; and if he does not bottom his subject as deeply as a Dawson or a Winchell, yet his volume shows that there are preachers who can handle these subjects with popular success, and proves that the pulpit need not shrink in silence before the professor's chair.

The course of topics is God, Creation, Origin and Antiquity of our Race, Evil, Salvation, Death, Immortality, Resurrection, Judgment, Retribution, Heaven. This is quite a round of popular theology.

In dealing with creation he takes the nebular hypothesis, and finds it symbolized in the Mosaic cosmogony. On the antiquity of the race he inclines to the M'Causland view of the pre-Adamite

man. On the origin of our race he holds the Darwinian view an open question to be candidly discussed. He quotes Baring-Gould on the question of the first man according to evolution, when we think he would better have quoted Mivart, as noticed in a late number of our Quarterly.

Whether the Mosaic chapter on the fall of man be a narrative of fact or a picture of truth, he leaves for his hearers to opine; but he is clear that while there is hereditary sinwardness, there is no such thing as hereditary guilt. "I find our depravity to be in this, that conscience is overcome by the flesh, by appetite, and by passion; but while it is still true to the right, it has not power to rule."

It is upon his doctrine of Retribution that our preacher specially maintains a bold indecision. The "orthodox" doctrine of inevitable endless conscious misery for the finally impenitent he does not quite accept. The doctrine of annihilationism he considers sustainable by strong reasons. The diminutionism of Bushnell (and we may add, of Augustine) he thinks "strange," but gives it a fair and plausible statement. The doctrine of a *post-mortem* probation he will not affirm, yet appears most to favor.

In the last session of the British Wesleyan Conference the venerable Dr. Osborn propounded that no question not left an open question by Mr. Wesley should be allowed to be an open question by that Conference. Whatever point in theology Wesley has once affirmed and never queried, all Wesleyan preachers must hold unquestionable. The British Conference seems to ratify the proposition. Dr. Thomas's book would, undoubtedly, exclude him from the British Conference. And there have been editorials in our official papers, even in our greatest official, that would quite as clearly exclude the editor. We suspect that Dr. Raymond's mild eschatology would exclude him. We are not sure that if Mr. Wesley himself were a thoughtful theologian of the present day the rule would not excommunicate him. We imagine that the census would be small of American Methodist preachers who would accept Mr. Wesley's physical views of hell. In our own opinion the doctrine of restorationism, or after-death probation, has the least to recommend it from Scripture, reason, or analogy of nature, of any known theory of retribution.

Dr. Thomas is an eloquent expounder of truth. His sermons abound in beautiful passages. While liberal to all the evangelical schools, and refusing to be iron-bound to any doctrine, he is hearty in his general Methodism. He has an eminent power of taking

the hard matter of a theological system, stating it in diffusive popular terms, coloring it with conceptual hues, blending it with the analogies of experience, and fusing it into the popular mind and heart. Without indorsing all its statements, we heartily commend his little book to the discriminative perusal of our ministry and of our reading laity.

Helps to Official Members of the Methodist Episcopal Church: their Powers, Duties, and Privileges; and suggesting sundry Mistakes, Methods, and Possibilities with regard to their respective Departments of Service; designed to render them more efficient and useful. 16mo., pp. 180. By JAMES PORTER, D.D. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden. 1877.

Our trustees, stewards, and class-leaders are the three undrained orders of our individual Churches. The right performance of their duties is of inestimable importance to the Church, and yet not only has no training-school been instituted, but even no systematic manual of instruction has ever been published until the appearance of this little work by Dr. Porter. Few men in the Church are better qualified by experience and by analytical sagacity for producing such a volume. It brings within a few hours' reading and a few dimes' purchase a body of principles which, properly studied and practiced, would conduce to a large reformation of the practical management of our Church economy in many places.

The trustees are furnished with views of the nature of their office, and important suggestions as to the management of the Church property, and especially in regard to the important business of building churches. Bitter experience has taught us wisdom on this subject, and our author has wisely put the true conclusions on record. To stewards are suggested the proper treatment of pastors, their duties to the poor, and the best methods of meeting church expenses. Of leaders, the origin, qualifications, and duties are described, and directions given how to render class-meetings profitable. Of the whole official body the important duties are treated in regard to granting licenses, obtaining pastors and supplies, allowing salaries and ministers' vacations, and regulating the church music. The two concluding chapters discuss Sunday-schools, rules of parliamentary order, temperance societies, and forms of bequest.

This manual is very valuable to the inexperienced young pastor; and many a pastor would do well to see that each one of his official members has a copy. Many an official board would double its efficiency by adopting its principles.

The Symbolic Parables of the Church, the World, and the Antichrist. Being the Separate Predictions of the Apocalypse, viewed in the General Truths of Scripture. 12mo., pp. 301. Edinburgh: T. & T. Clarke. New York: Scribner, Welford, & Armstrong. 1877. Price, \$3.

In explaining the imageries of the Apocalypse this author rejects the chronological and historical application entirely, and views the dragon and the first and second beasts as three adverse powers or principles with which the Church has to struggle in the earth and will ultimately conquer. The adverse principles are Satan, the world, and the flesh. Under Christ the Church will obtain a millennial ascendancy in the world, to be closed with the still higher triumph of the final judgment. We believe that the historico-chronological method has been pushed too far by large classes of commentators; but the remarkable passage, xvii, 8-18, which our author avoids discussing, clearly demonstrates that the entire part, xii-xxii, has an historical, geographical, and chronological base.

The number of the beast, 666, is thus explained: "Seven being, as we have seen, a symbol of completeness, or a complete number, and the *seventh* a *sacred* number, we understand 6 to stand for a profane number, wanting the sacred seventh, and that it is used to designate separately each of the three," the dragon and the two beasts. He seems to propose this as original with himself. But it is an old solution, given by Henry More, the philosopher, with very little to recommend it.

Yet we suppose that there are very many minds to whom this exposition would be acceptable. It requires no historic lore; it fixes no predicted time or event with a possible failure of fulfillment; it holds the book within the domain of spiritual doctrine rather than of prophecy, and renders it susceptible of many varied practical applications.

A Dissertation on the Epistle of St. Barnabas. Including a Discussion of its Date and Authorship. By Rev. WILLIAM CUNNINGHAM. Together with the Greek Text, the Latin Version, and a New English Translation and Commentary. London: Macmillan & Co. 1877. Price, \$2 25.

This fine monograph is printed at the Cambridge University Press, having received the Hulsean prize in 1874. The epistle is in elegant Greek type, with the *vetus interpretatio*, or old Latin version, on the opposite page. The notes are in English, occupying nearly the entire lower half of the pages, both of the Greek and Latin epistle. The thirty subsequent pages are occupied with Mr. Cunningham's "new English translation." The volume closes with twenty pages of Index. The preliminary "Introduction"

occupies one hundred and seventeen pages. It discusses in a lucid style the text, plan, and character of the epistle, its authorship, canonicity, and authenticity, its relations to its age and its theology. It is at once exhaustive and concise. The entire volume will be a very acceptable acquisition to our Christian scholars interested in patristic antiquity.

The attribution of the authorship of the Epistle to the Apostle Barnabas, the co-laborer of St. Paul, Mr. C. very justly rejects. He holds the author to have been not a Jew but a Gentile, who wrote the epistle against the Jewish tendencies of the Church in his day. He dates the writing of the epistle between the destruction of Jerusalem and the rebellion of Bar-Cochab; that is, between A. D. 70 and 135, with a strong bearing in favor of its early existence in that period. It was a time when the patriotic Jews were indulging a hope of the speedy rebuilding of their temple, and the epistle was written for the fundamental purpose of showing that true religion needs no temple, the true temple being the holy man. The writer labors to prove that the Old Testament dispensation was but the type of the new; but his mode of argument is entirely unlike that of St. Paul, as he fastens his argument on very puerile points, and betrays no little ignorance of the old Hebrew institutions.

Critical and Exegetical Hand-Book of the Epistles to the Corinthians. By HEINRICH AUGUST WILHELM MEYER, Th. D., Oberconsistorialrath, Hanover. Translated from the Fifth Edition of the German by Rev. D. Douglas Bannerman, M. A. The translation revised and edited by WILLIAM P. DICKSON, D.D., Professor of Divinity in the University of Glasgow. 8vo., pp. 400. Edinburgh: T. & T. Clark. 1877. New York: Scribner, Welford, & Armstrong. Imported Edition. Price, \$3.

We duly chronicle the advancement of this work in the English translation. It comes slowly from the necessity of a perfect critical accuracy. We need not repeat the expression of our former opinion that as an exegetical analysis of the Greek text of the New Testament, written with a single-hearted and keen-sighted purpose of laying bare the exact meaning of the writer, this commentary is unsurpassed. The Corinthian Epistles were admirably suited to his genius, and his admirers consider this as one of his best sections.

The Chronology of Bible History and How to Remember It. By Rev. C. MUNGER, A.M. Paper cover. 12mo., pp. 32. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden.

Chronology is an important accompaniment to Bible history, by which many of its problems are solved, especially in prophecy.

The little manual of Mr. Munger is admirably contrived to serve both as a reference and as a study for thorough knowledge. Every student of the Bible, both Old Testament and New, should have, if not its contents in his brain, its pages at hand for ready use.

Philosophy, Metaphysics, and General Science.

Reconciliation of Science and Religion. By ALEXANDER WINCHELL, D.D., Author of "Sketches of Creation," "Doctrine of Evolution," etc. 12mo., pp. 403. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden. 1877.

The present volume has received from the critical columns of our highest dailies the most respectful notice as a valuable contribution to the adjustment of the greatest questions mooted between the scientific and theological sections of thought. It consists largely of a collection of monographs already separately published, some of them in our own Quarterly, all tending to one general result, and possessing, perhaps, sufficient unity to be on the whole a treatise on one general subject.

The first three chapters contain an ingenious view of the varying antitheses in successive ages between science and religion, or rather between the interaction of our intellective and our religious faculties. There are periods in which, under the predominant exercise of our intellectual faculties, investigations are prosecuted and science is formed or advanced. Many pseudo-scientific assumptions which religious faith, borrowing from the previous crude pseudo-science, had mixed up with her own intuitions and inspirations, are hereby disturbed and routed, and faith is thereby disparaged and skepticism rules the age. But in due time faith reasserts herself, her high intuitions break forth, and men are restless until their higher nature has recovered its true ascendancy. This is religious revival, and it is a purer religion that emerges. Yet traces of the mixture of false science which are embodied into this system remain, and again a science revival attacks these spurious elements and faith again trembles. In due time she rises again, still further purified, and thus a series of oscillations takes place, in which science and faith interchange triumphs, which our author constructs into graphic diagrams. These interactions between religious inspiration and natural investigations Dr. W. traces among the various more civilized races of mankind. He finds them in the psychic history of Egypt, China, India, Greece, as well as the modern Christian nations. From this it follows, or

is plausibly assumed, first, that religion and science are both as indestructible as the faculties in which they are based, and hence the realities they realize are also valid and indestructible; second, that any fear that science will destroy religion is as absurd as a fear that religion will destroy science, since both have an equally indestructible base, both subjective and objective; third, we have a clear development in religion by which, recognizing the good which comparative theology reveals in all old religions, we may look for a purer unfolding of religious faith, and a growing certainty in its inspirations in the future. There is no ground for the fear that Christianity is to fall before scientism. Herein Dr. W. recognizes a Broad Church, an ecumenical Church, of different shades of light and twilight, yet in its day each a true Church. He is hence "latitudinarian." He speaks, perhaps, more strongly, sometimes, than wisely, of creeds in contemptuous terms. Yet of the positive and ultimate religion of the human intuitions he believes the Bible to be a true and adequate expression. Does not this lead to a general rationalistic position within the limits of Christianity? Does it not give an easy berth to modern liberalism, the descendant and heir apparent of old Pelagianism? We could wish that our author had furnished one chapter on the great principle of the increase of obligation to truth by the increase of light; or, as we may otherwise express it, the proportionment of the degree of responsibility to the amount of means for being right. In our chapter on "The Equation of Probational Advantages" (in our work on the Will) we have pressed that topic with urgency, and we think the principle is an important appendix to all our essays on Comparative Theology.

In the following chapters the work becomes not so much a reconciliation of science and religion as an argument for the existence and knowability of God. It *includes* a showing that the doctrine of genetic evolution does not contradict this theism. But much of several chapters on Theism, however valuable, might be omitted to a greater unity of the book. An extended discussion of causality leads to a clear tracing of Intentionality in the cosmos, as disclosed by science. And this Intentionality appears in Evolution just as incontrovertibly as in what scientists are pleased to call "*special creation*." But Evolution would, in fact, be but a *mode of creation*. He forcibly says: "Even if species have a derivative origin, there is not one moment between the initial act and the final result when the impress of intelligent will is removed. In this view, not only is every species, but also every individual, the

result of direct creation ; but both are creations according to pre-ordained and uniform methods."—P. 224.

View God as Infinite, and the whole animal world may be viewed as one great "special creation." And we thus come back to the dogma of Augustine, that the whole cosmos was "potentially created at once," and that it thence goes forth in a serial evolution.

The position of Dr. W. in regard to derivation of species, as appears in this volume, seems easy to trace. In the text of the work he says :—

There is not an undoubted instance of the derivation of a genuine species, its possibility is a mere hypothesis; and the assertion that *all* species are derivative is a somewhat hazardous assumption.—P. 252.

But in a foot note, written apparently at a later moment, he adds :—

The author would be sorry to indulge in dogmatism on this question. Recent observations have shown the possibility of structural changes of great significance, one of the most interesting of which is cited from the *Zeitschrift für Wissenschaftliche Zoologie*, which represents a minute crustacean varying, with increase of the saltiness of the water, from a specific form known as *Artemia salina* to another specific form known as *Artemia Milhausenii*, and with decrease in the saltiness of the water varying inversely. (*Popular Science Monthly*, vol. ix, p. 122) Even this is less striking than the transformation of *Siredon lichenoides* (observed by Professor Marsh) induced, under change of habitat, by which a transition was effected not only from one supposed species to another, but from one recognized genus to another, and even from a group (Perennibranchiata) commonly regarded as of ordinal value, to another group (Caducibranchiata) often regarded as a distinct order. Obviously, however, such examples remain, for the present, open to the explanation that naturalists have overestimated or underestimated the relative value of different categories of characters, (mistaking certain ones for specific, which are only varietal,) or have assumed as adult and ultimate states those which are merely developmental; as in the remarkable instances of Medusæ, where, as an illustration, the embryonic stages of a single individual were described as four genera, *Scyphistoma*, *Strobila*, *Ephyra*, and *Aurelia*. (Packard, "Life Histories of Animals," p. 68; Clark, "Mind in Nature," pp. 62-72.)—P. 253.

Still later he adds :—

Since the foregoing note was penned, the researches of American zoologists have made it appear that a large proportion of the recognized species of birds, mammals, and fresh-water mollusks of our country are no more than geographical varieties, having, of course, common origins. Yet we have been no less positive about the fixity of these supposed specific types than, on the same grounds, we might continue to be in respect to specific types still recognized. If we must admit that so many "good species" have had common origins, we may as well admit that all good species have been probably derived from common origins, and thus the barrier to acceptance of the derivative hypothesis would be completely broken down. In the judgment of the writer, the evidence for derivation has been continually accumulating, and, *pari passu*, the difficulties encountered by it have disappeared. This admission, however, concerns the theory only as a *mode of succession of phenomena*, and as an *explanation of the material conditions and physiological instrumentalities* under which and through which the succession is effectuated by some cause existing without the province of science. It is made, also, in view of the entire range of evidence—geological, zoological, embryological, and morphological—and not on the naked evidence of a few nicely graduated successions of forms.—P. 253.

In the Preface, written, doubtless, still later, he adds:—

In reference to the much mooted scientific question of the derivative origin of species, the reader will detect indications of a growing faith. A certain class of proofs has been accumulating at a rapid rate; and the author's present conviction is, that the doctrine of the derivation of species should be accepted; and that the most tenable theory of the causes, instrumentalities, and conditions of this derivation is that propounded in 1863 by Professor Edward D. Cope.—P. v.

It was in consequence of this last passage, and not from being "alarmed," that our Publishers, by advice of the Editor, inserted a *caveat* against being supposed to commit their constituency to this position. Thereby all persons, whether outsiders or insiders, were estopped from saying that our Church, through its proper organ, had taken evolutionary ground. Such *caveats* have been repeatedly inserted in our publications, by which a freedom of utterance without illegitimate commitment has been secured. No reflection upon the writer's orthodoxy is thus uttered. And we must report it as our strong impression that genetic evolution has apparently become the almost unanimous doctrine of the scientific world.

History, Biography, and Topography.

Formal Fraternity. Proceedings of the General Conferences of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, in 1872, 1874, and 1876, and of the Joint Commission of the two Churches on Fraternal Relations, at Cape May, New Jersey, August 16–23, 1876. 8vo., paper cover, pp. 87. New York: Nelson & Phillips. Nashville: A. H. Redford.

This publication is late noticed because, accidentally, late it came to our table. It furnishes an important link or two in the chain of our Church history on the subject of slavery. That history begins with the publication of John Wesley's immortal manifesto against slavery. It ends when all action or feeling in the two Methodist Episcopal Churches taking rise from slavery ends. The whole forms an important chapter in human progress, in its advancements of light, truth, and freedom, and its triumph over darkness, error, and despotism. Every page is honorable to our history as showing that as soon as the slavery that divided us ceased it was our Church that made the forward advances toward peace. Such was the spontaneous movement of our Bishops at St. Louis—unhappily repelled by the Bishops South. Such was the mission of Bishop Janes and Dr. Harris to the Southern General Conference—again rejected and on mere technical grounds. Such, a third time, was the movement of our General Conference in 1876, gladly responded to by a large and increasing body of

Southern Methodists, yet reluctantly yielded to by a powerful set of bigoted Bourbons. This magnanimous persistence on our part, fearless of all charges of unseemly compliance, arose, *first*, from the fact that it was our formal act which interrupted fraternity in 1848; *second*, that we were by all notoriety much the stronger body; and, *third*, that the fortunes of war made persistent advances on our part consistent with self-respect. These same facts largely explain the reluctance of many good men in the Church South to hasty acceptance; who demanded, with no small degree of right, that propositions made should possess an unequivocal and above-board character. What has been done, time, we believe, will gradually ratify and honor.

A few weeks since the Independent, in an article which we quote as accurately as we can from memory, rebukes the Methodist Episcopal Church for its movements toward fraternity with the Church South, averring that we made too large sacrifices for such purpose, and quoting a ribald article from the Richmond Advocate, burlesquing the northern fraternalist as a monster, and, also, an article from the Nashville Advocate, declaring that the editor "understood" that our withdrawal from the South was an agreed condition to said fraternity. The editor omitted to specify what the "fraternity" is which our Church proposes. It proposes no reunion; no special brotherhood or communion; but simply the restoration of the normal relation of two evangelical Churches, formally broken for good cause by us in 1848. The reasons for that *break* having ceased, it became us, who made the break, to move a renewal of recognition. It was simply a move to restore a normal relation between two denominations. Our General Conference in 1876 made the proposal, specially premising that *in no case were we, as condition, to withdraw our position in the South*. The Southern General Conference entertained the proposal, and jointly with us appointed a commission to settle details. That commission performed their work with eminent wisdom. No withdrawal from our position was intimated, nor had our commission any authority to make any such intimation.

No one more nervously than Dr. Summers reiterates, when approaches between the two Churches are made, that fraternity must not imply any approach or hint of reunion. No one better knows that fraternity leaves us two denominations, just as we and the Presbyterians are two. And no one better knows that it is perfectly in rule that two, or any number of, denominations may

occupy the same territory. So long as we remain two denominations there is no reason for our Churchly withdrawal from the South. If the next southern General Conference, soon now to meet, professes so to have "understood," and insists on such withdrawal, that ends the whole fraternity matter. It will then be they who are responsible for the break. It will be their turn to offer the proposals of fraternity; and we shall wait with all tranquillity, even though it be through centuries and æons, for the avatar of that proposal. We shall then have shown to the world that we are irresponsible for a deadly schism in universal Methodism.

What sacrifices we have made for "fraternity" we do not know. It may be that an equitable rule adopted by the Cape May conference requires the giving up some property on both sides. We do not consider a concession to an equity, agreed upon by a proper referee, to be any "sacrifice." Our utter condemnation of slavery, our refusal to rescind the so-called "Plan of Separation," our utter rejection of all proposed "conditions" precedent to fraternity, were firmly maintained, and will be maintained. If we have made any concessions apparently adverse to the negro, those concessions, like those made by President Hayes, and approved by the Independent, were really favorable to him as relieving him from a vast amount of oppression and massacre. Church-burners and school-house burners still, however, seem to perform their work. If the Church South holds any complicity with such, as we believe she does not, the offense that produced the break of 1848 will have been repeated, and the break will, doubtless, follow. Our Church desires peace, fraternity, and evangelic co-operation with all other Churches, and especially with all other Methodisms. But we are not likely again to sectionalize ourselves, as most inconsistently we did in 1844. We believe that the southern General Conference will be uninfluenced by such petulant southern editorials as the "Independent" quotes, and will act with wisdom, and for peace. If otherwise we are ready for the exigency.

And while dealing with the Independent, we may notice the deep interest it takes in our Methodism, and especially its "failure." In apparent hopes of that "failure" it has for some time sympathized with the small minority among us who are anxious to upset our system. It exulted before the last General Conference at the prospect of revolution, and cheered on the then editorial course of our Advocate to its disastrous result. When the present editor of the same paper took his seat, a course of very discourte-

ous personalities was opened upon him. Those discourtesies were in the shape of pitiable taunts and sneers and formal attacks. Those personalities were below the level of respectable religious newspaper comity. Our young Editor, unaccustomed to such newspaper warfare, bore it for a long time—much longer than *we* should have borne it in silence—and then replied, for once too strongly, in the same personal style. Forthwith his assailant came forth in a deluge of denunciation upon his victim. At this crisis, we are sorry to say, one of our own papers, the Northern Advocate, came out with a grave lecture upon our editor, about editorial ethics, never once *noticing* the persistent violations of all courtesy by the Independent. For this he was worthily dubbed Professor of Editorial Ethics by the Independent, who claimed that the Methodist press generally condemned the editor of our Advocate. The Independent is mistaken. It is himself who, by his malign course, has dishonored the religious press. As for Dr. Fowler, his paper, in spite of the terrible pressure of the times, has handsomely increased its subscription list, while rumor reports, we say it with no pleasure, that that of the Independent has been diminishing. Dr. F. stands unharmed by personal shafts; his popularity with the Church is ever more widely spreading; and if the Independent wishes to contribute to his advancement in the honor of the Church let the attacks be continued. These attacks are obviously made from the fact that Dr. Fowler's election was the clearest expression of the General Conference's purpose to maintain intact the integrity of our Methodism. So long, then, as he maintains his noble bearing, his purity of character, and his loyalty of principle, the assaults he suffers will accrue to his honor, and it will be a point of honor with the Church to sustain him. At the same time, from past experience, we query whether the Methodist editor who is guided in his Church polity by the cheers of the Independent comes to any good when he meets his General Conference.

Life and Papers of A. L. P. Green, D.D. By REV. WILLIAM M. GREEN. Edited by T. O. SUMMERS, D.D. 12mo., pp. 592. Nashville, Tenn.: Southern Methodist Publishing House. 1877.

Dr. A. L. P. Green's name is conspicuous in the records of the great discussions before, during, and after the "great secession" of Southern Methodists from the Methodist Episcopal Church. Though a young man in 1844, he was one of the most influential misleaders in that great misstep. To *his* subserviency to slavery, his hostility

to the continuance of the hitherto conceded exclusion of slaveholders from our episcopacy, his agency in the judicial despoilment of our Church, his disloyalty to the government of his country, his eloquence, statesmanship, and commanding character, were largely due the terrible disasters that wrecked his section of the nation. Without any personal acquaintance with him, we had the impression, perhaps a false one, that he was a man of extreme and imperious character. To his opponents he may have seemed so, may have *been* so. But that to his own friends he appeared and *was* eminently genial, and even fascinating, the abundant testimony of his associates, in the present little volume, are amply demonstrating. No testimonies from the opposite side are adduced in the book. We are unable, therefore, to say, of our own knowledge, whether or not Dr. Green exemplified the statement we once read in regard to his section, to the effect that "a Southerner when he is pleased with you is one of the most genial and hearty friends in the world; but cross his path adversely and he is—the very devil." This may not have been a true general characterization, and we shall assume that it had no application to him, and we accept the portrait drawn in his biography. He was, then, a sample of the many great and good men who were not only followers but leaders in the great Southern error.

There is a great deal of bad taste, and even eccentricity, on the part of the author; such as a dissertation on "hash," and one on walking with a cane, so fatuous that the editor feels obliged to deny any responsibility for it. But he often also shows no little piquancy, sharp sense, and skill in portraiture. In spite of its absurdities, and even somewhat perhaps in consequence, he has produced a very interesting book, and cheated us, in spite of our wrath at his follies, into reading him clean through before we were aware.

Dr. Green's was a true Methodist-preacherly history, much like what we have read a hundred times, but with a Southern hue that has a fresh interest. He was a seventh son of a severe Wesleyan father, consecrated by a pious mother in infancy, phenomenally "converted" at nine years of age, a class-leader at sixteen, an exhorter, soon after developing into a "boy-preacher" on a circuit. That was the old regular route. His perfect *physique* in perfect health found a fearful mar in circuiting over the mountains of Tennessee amid the deep December snows. His fine person, affable manners, attractive eloquence, knowledge of human nature, ability to command, soon wrought for him a natural ascendancy

among his fellows. On circuit, in station, in conference, at camp-meeting, he was naturally at home, and easily a prince. He aimed at *effects*; to stir up religious movement, to get the largest possible number of souls converted, to build up Churches, to spread the power of religion through all the land. He was a regular elect to successive General Conferences; received a D.D. from a Presbyterian college; was appointed one of the managers of the law-suit against the Methodist Episcopal Church. During the civil war, when the national armies took possession of Nashville, he left with the insurgents, imagining that on account of his share in the Church suits he was liable to be thrown into prison. For other assigned reasons than this, namely, for alleged fierce seditious talk and action, we recollect that at one time some leading ministers in Tennessee were placed under durance. General Butler was disposed, as he himself said, "not only to shut up certain churches, but to shut up certain preachers." Dr. Green was, however, moderate and cautious, and when the rebellion ceased obtained a regular pardon.

Though not a scholar, he was a reader. We are told that "he was fond of metaphysics—read Edwards, Bledsoe, and Whedon," the names being, doubtless, ranged in climax order. The portraiture of the various traits of his character by the pen of the biographer, aided by sketches and paragraphs from Bishops Paine, M'Tyeire, Dr. Summers, and others, furnish a very noble ideal. The engraved frontspiece images his person pleasantly to the mind's eye. He became, we are not told how, wealthy; which enabled him to open house to a wide social set, and to "work for nothing and find himself." So much ability consecrated with so much unselfishness to the holiest of causes secured him no earthly immortality. On his death-bed he received a sympathizing letter from "the now sainted E. S. Janes," dated from the "Round Lake Camp-meeting, 1874.

The "Papers" written by Dr. Green did not, like the biography, beguile us into extended reading. There is one on the "Church, North and South" which were better omitted. We need only say that it contains the flagrant misstatement that "the North was disposed to depose Bishop Andrew," and many other misstatements and omissions to match. Had the North been so disposed it could have deposed Bishop Andrew; but it was not, and so did not. We add, in fairness to the Biographer, that he furnishes antidote to this fiction by recording the real action of the General Conference of 1844 in the bishop's case. He furnishes two

or three small misstatements of his own, but in general is moderate and fair minded. As we have really read it, we need not say that his book is decidedly readable.

The following is a favorable and suggestive specimen of Mr. Green's lively digressions:—

There are various reasons why the camp-meeting conducted on the old plan must be ere long a glorified thing of the past. This is not a matter of love or preference, but of destiny, to which we all must bow and "make the most of it." In the Southern States camp-meetings are, and have been, sustained by the few, as to expense. The few are active business men, whose time is more fully occupied than in *ante-bellum* days; they have not the slave labor and excess of provisions. Labor, provisions, and time have all become valuable. A meeting conducted on the gratuitous plan smacks of good cheer and Southern hospitality; but, while it is fun to the multitude, it grinds exceedingly hard on the generous few. I am satisfied that the Northern hotel plan is the best. There are few camp-meetings now, not because the people do not like them, but because there is no feasible plan for conducting them. We have furnished these observations especially for the benefit of a class of camp-meeting loafers (a number of whom remain to this present) who are very lugubrious at the degeneracy of the times caused by the scarcity of camp-meetings, but really (*inter nos*) because the opportunity is denied them of leaving their families at home on short allowance and gormandizing (themselves) at the big meetings. I have heard my father often, in his good-humored way, refer to these religious *whang-doodles* who infested alike camp-meetings and quarterly meetings. A pen-portrait of one, under the *cognomen* of Benhadad, is furnished in these pages.—Pp. 63, 64.

Bernardino Ochino, of Siena. A Contribution toward the History of the Reformation. By KARL BENRATH. Translated from the German by HELEN ZIMMERN, with an Introductory Preface by WILLIAM ARTHUR, A.M. 8vo., pp. 298. New York: Carter & Brothers. 1877.

This work of Dr. Benrath introduces a new name to many who are not unacquainted with the history of the Reformation. Ochino was born in the year 1487, in the city of Siena, Italy. He was, consequently, four years younger than Martin Luther, and twenty-two years older than Calvin, and the contemporary of the great leaders of the Reformation. The Popish assertion that Luther rebelled against the Church because it stood in the way of his selfish purposes and plans is abundantly refuted by the fact that, before he nailed his challenge to the door of the Church at Wittenberg, men of the best mind and purest lives in various countries were pondering sadly over the religious corruptions of the times, and anxiously inquiring for some way of return to the original simplicity and power of the Gospel.

Ochino was one of these purer members of the Catholic clergy who saw the errors of the Church, and would gladly have reformed it from within. Like Luther, he was a monk, having become, first, a member of the order of the Observants, and afterward a Capuchin, of which order he became one of the four generals in 1535, and

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three years later was placed at the head of it. He was in the highest repute for sanctity, and his reputation for zeal and eloquence was so great that the Pope appointed him apostolic missionary, and gave him a sort of roving commission as Papal evangelist. His labors in this capacity were in great request in the chief cities of Italy, and created a lively competition among them to secure him for courses of sermons. Thus, in 1539, he preached in Venice a series of lenten discourses, which, as one of his hearers declared in a letter to the Pope, "won a thousand souls for Paradise." Another of his hearers exclaims with enthusiasm, "Ochino can move stones to tears!" So great was the strife to secure his services that the Pope assumed the right to decide between conflicting claims and appeals.

But the spirit of the Reformation was at work, and the writings of Bucer, Luther, and Calvin were making their way silently among the people. In Naples was a little circle of gifted, devout inquirers. Juan Valdez, a Spanish layman, seems to have been a leader among them. Ochino became acquainted with this pious company, and his views matured rapidly under their influence. They believed the great doctrine of salvation by faith, and felt that the reform which the Church needed was not, as some fancied, a more vigorous working of ecclesiastical machinery, but a return to the simplicity of the Gospel. This friendly circle soon became suspected. Ochino was the most prominent member of it; trusty men were sent to watch him, and scent out the heresy which might be lurking in his sermons and writings. One of his peculiarities was easily detected. He preached little about penance, purgatory, and the saints, but much about Christ and his power to save. As early as 1536 he had been accused of leaning toward Lutheran heresy. In 1539 the spies who heard his sermons in Naples reported to Rome that he was unsound in the Catholic faith. This same year he published a work entitled "Seven Dialogues," in which he quietly ignores the corrupt teachings of Rome, and points the soul directly to Christ. One of his interlocutors, for instance, utters the following significant declaration: "In my last hour I will not appear before the throne of the Holy Trinity otherwise than sprinkled by the blood of Christ, and rich through his merits, and in no other manner will I enter Paradise."

In 1542 he again preached a course of sermons in Naples, the Pope consenting, but sending secret orders to watch his utterances. Here matters reached a crisis. The news came to Ochino that his friend, Giulio Terenziado, had been thrown into prison at Milan

for heresy. Ochino was so indignant that he publicly denounced the "casting of the heralds of the truth in dungeons and chains." The Papal nuncio at once prohibited his preaching any more. The people were moved by this act, and compelled the nuncios to give way and permit the preacher to complete his course of sermons. Rome, however, was alarmed, and soon a Papal Bull was issued establishing a reviving of the Inquisition for the suppression of heretics. Ochino was, perhaps, the first, certainly among the first, called to account, being summoned to Rome for that purpose. On his way thither, in obedience to the Papal command, he became convinced that the only alternative that could be left him by his enemies would be a renunciation of his clearest convictions, or death. At Florence he met Peter Martyr, who had received a similar citation to Rome, but had made up his mind to travel in the opposite direction. Ochino determined also to fly. Reaching Geneva in October, 1542, he was warmly welcomed by Calvin and the other reformers.

In 1545 he became pastor of a Church of Italian refugees at Augsburg, but his friends lost the power to protect him there, and in 1547 he fled to England. Cranmer and the other leading Protestants gave him a cordial reception, and he was made Professor of Theology at Oxford. In 1553 Edward VI. died, and the Catholics once more regained power, their first act being the banishment of foreign theologians. Ochino returned to the continent, and became the pastor of a reformed congregation at Zurich. Here he published a work in dialogue form, discussing, among other things, the lawfulness of polygamy, and his critics charged that the debate was so conducted that the wrong side was victorious. A storm was raised, and the city council, without hearing the accused, condemned him and banished him from the city. He went to Basle, but was not permitted to remain. The city of Nuremberg was so humane as to allow him to spend the winter there, and then compelled him to depart. Taking refuge in Poland he found himself among Papal enemies, and was again compelled to fly. He went next to Moravia, where, in the year 1564, and the seventy-seventh year of his age, he died, leaving it an open question whether the Catholics or the Protestants were his most unreasonable and cruel persecutors. The book throws a curious light upon the men of those times, and is a valuable addition to the literature treating of the Reformation.

Camp, Court, and Siege: A Narrative of Personal Adventure and Observation during Two Wars—1861-1865, 1870, 1871. By WICKHAM HOFFMAN, Assistant Adjutant-General United States Volunteers, and Secretary United States Legation at Paris. 12mo., pp. 285. New York: Harper & Brothers. 1877.

While in the American army the author witnessed many important operations in the Southern States. He was at Hatteras, New Orleans, Vicksburgh, Baton Rouge, etc., and what he saw he describes graphically and gracefully. At the close of the war he was appointed Assistant Secretary of Legation at Paris, which city he reached in the autumn of 1866. He remained in Paris during the Franco-German war, and, of course, had a good inside view of the siege of that city, with its various incidents and events—grave, gay, and grotesque.

This is a book of anecdotes rather than a complete history, yet it is very readable and entertaining, and sets before the reader so many items of significance and value that he peruses every line, and, on reaching the end, wishes it was longer. In fact, we cannot help feeling that the author, with his facile pen and his unrivaled opportunities for observation, ought to have produced a more valuable work. The siege of Paris would have special interest at the present juncture, when the principles and the proceedings of the Communists have suddenly become matters of importance to us.

Periodicals.

The National Repository.

It will add a great finish to Dr. Curry's great services to the Church if he succeeds in rehabilitating our monthly periodical on firm foundations, and raising it to its ancient prosperity. Our feminine better half of the Church made but a faint struggle against the disfranchisement, and seems to have retired in submissive silence. But a periodical for their department is still wanting; certainly will be, unless the sisters of the Church are very unanimous and very earnest both in calling for a representative periodical and in supporting it. The editor—who is both old and new—has put upon the concern a fresh cover and face, and infused into it a new and manly life. That its life shall be vigorous and lengthened is, we believe, the hope and wish of all.

Dr. Curry's history, like our own, extends into a miniature antiquity. A generation or two, rising into a knowledge of Church affairs, recognizes him as one of the fixed institutions. During the pro-slavery days, that "tried men's souls," he was a firm, un-

finching leader, whose plume tossed high in the van, and whose falchion did serious execution. The zest and energy with which he has entered into the interests of the Church in all its departments, the devotion and untiring ubiquity with which he has made those interests his own, have imparted many a force to her operations, given many a guidance to her career, and won a large confidence of the Church in his integrity and ability. Only would she have him not dream that he has a high mission to reconstruct her institutions, or to substitute in place of the Church of Wesley and Asbury the pseudo-church of Curry. The great body of our preachers and people have love for and faith in our historic Methodism, and is unwilling to write its finis. The great problem is not how our polity can be changed, but how its great possibilities and powers can be worked to their highest tension and greatest result.

Foreign Theological Publications.

Thomas Kempensis de Imitatione Christi. Libri Quatuor. Per CAROLUS HIRSCHKE. Berolini. 1874.

This new edition of the original text of the matchless book of Thomas à Kempis has more than ordinary claims upon the attention of the scholar. Professor Hirsche has made the writings of Thomas à Kempis a patient study for a series of years. As a preparation for this work he published a short time since a special work, entitled "Prolegomena to a New Edition of the Imitation of Christ;" and he is now preparing a Lexicon to the same. The text before us has good pretext for claiming to be the purest and best that has ever been published. It is the first time that the original manuscript, in the handwriting of Thomas à Kempis himself, has been printed for the public. It is also the first printed edition which reproduces the peculiar punctuation, and preserves, in its single lines, the poetical rhythm and the partial rhyming of the original. The careful editing of this hitherto but imperfectly known manuscript will make an epoch in the history of the celebrated book. Besides the care bestowed upon the text, the editor has furnished it with careful summaries of the drift of thought, and with citations of the original sources, in the Scriptures, the Fathers, etc., of which Thomas à Kempis made use, all of which results in a most beautiful, intelligible, and charming presentation of one of the very best books that ever issued from a consecrated human heart. Readers of Latin cannot do themselves a more real favor than by putting a copy of this original Thomas à Kempis in a

handy corner of their libraries, in order that in occasional odd moments of time they may refresh themselves in its deep, broad, and calm waters. It alone is worth all the other books on the higher life that were ever written. F. W. Christian, New York, will import single copies, and deliver them per post for less than two dollars.

Das Buchlein von der Nachfolge Christi, (The Imitation of Christ.) Von MORITZ SCHWALB. Henschel, Berlin.

An essay on the religious work of the above-mentioned little book. Schwalb is a rationalist, but he admires the *Imitatio*. A marvelous trait of the disputed author, says Schwalb, is his self-forgetfulness, his impersonality. Did he live and see it amid the sublimities of lofty mountains and sparkling cascades? or on a prosy, sandy plain? He betrays it not. His eye saw only the glories of the invisible world. As to its general drift, the book is both eudemonistic, mystical, and practical. But the mystical phase predominates. The goal aimed at is to enjoy God in love. Sin is want and void. Blessedness comes of an *influxus realis* of the divinity into us. Man's desert arises from *how* he bears himself toward self-proffering grace. Solitary contemplation is the holiest act. The magic power of the book lies neither in its dogmas nor in its style, but in its genuine religiousness. In this respect it is decidedly Roman Catholic; and yet it strikes a chord that is common to all hearts, and even to all religions. This chord is man's irradicable thirst after God. The form of blessedness aimed at is the monastic; but the means urged are universally valid. In this the book is truly cosmopolitan, for every age and clime and religion—for man as man. A grand feature of its nature for the present and the future is its unionistic tendency. It embraces and fosters the good that is in all Churches and all religions. Over it the Romanist and the Protestant, the orthodox and the neologist, and (in many chapters) the Christian and the Jew, or even the Mohammedan or Buddhist, may strike friendly hands.

Essai sur L'Intempérance, par EDMOND BERTRAND. Paris: Guillaumin et Cie.

France and Germany are following America and England in creating a literature and a public sentiment in regard to the scourge of intemperance, and their books are well worthy of careful comparison with those of their more progressive neighbors. M. Bertrand is an eminent lawyer and publicist, and he looks upon the subject from the stand-point of a clear-headed patriot and statesman. His book is the result of great painstaking and study,

and deserves hearty recognition for its rich presentation of facts and statistics, as well as for its great candor and dispassionateness in dealing with the great evil. Part first of his *Essai* treats of the extent of intemperateness, particularly in England and France. Part second gives the bearing of intemperance upon poverty, upon home comfort, upon wages, and upon education. Part third shows the influence of intemperance on mortality, crime, suicide, and insanity. Part fourth discusses the means appropriate to prevent, repress, or diminish the evils of dram-houses, and the results which may be hoped for therefrom. And this frame-work the author has well and carefully filled out. We know not where else so much information as to the many and complicated legal and moral attempts that have been made on the continent against the great curse could well be obtained in such a reliable shape.

La Loi du Dimanche. Par ERNEST NAVILLE. Geneva.

An eloquent discourse, delivered at Geneva last October before a convention called to consider the means of securing a better observance of the Sabbath. It breathes the earnest, sensible views which one would expect as a matter of course from this conscientious Christian philosopher. He makes a broad distinction between Sunday laws from a social stand-point and Sunday laws from a dogmatic stand-point. He holds that States which recognize no State Church can consistently act only from the former stand-point, and he endeavors to show that merely social considerations abundantly justify the State in exacting the sacred observance of the Sabbath.

Miscellaneous.

The Student's Commonplace Book: A Cyclopedic of Illustration and Fact, topically arranged. For the use of Students in Every Department of English Literature. Interleaved for Additions. Vol. I. English Literature. With an Appendix containing Hints on the Formation of a Library, etc. By HENRY J. FOX, D.D., Professor in the State University of South Carolina. New York, Chicago, and New Orleans: A. S. Barnes & Co. Quarto. Price by mail, \$4 50, sent post-paid. 1877.

Dr. Fox's title-page, above given, is a book notice. The volume claims to give the result of our thirty years of miscellaneous reading. The hint was first derived from Todd's *Index Rerum*, but that inadequate work suggested a great number of improvements. To those who have a taste or genius for this class of memoranda (we have neither) the present volume may be recommended as, perhaps, the best of its kind.

Titi Livi ab urbe condita, Libri I, II, XXI, et XXII. With Notes by CHARLES ANTHON, LL.D., Late Professor of Greek at Columbia College; and by HUGH CRAIG, M.A., Trinity College, Cambridge. 12mo., pp. 592. New York: Harper & Brothers.

This is a posthumous work, duly supplemented, by the great American master of classical exegetics. The whole forms a very valuable class-book for academic use.

An English Commentary on The Rhesus, Medea, Hyppolytus, Alcestis, Heracleida, Supplices, and Troades of Euripides. With the Scanning of each Play, from the Latest and Best Authorities. By CHARLES ANTHON, LL.D., Late Professor, etc. 24mo., green cloth, pp. 453. Harper & Brothers. 1877.

The notes without the Greek text.

The Agreement of Science and Revelation. By Rev. JOS. H. WYTHE, M.D. Pp. 306. Philadelphia: Lippincott & Co. 1877.

This is a new and revised edition of this excellent work. It has been adopted as a class-book in the ministerial course by our Bishops.

Scriptural Holiness, and How to Spread it. A Discourse. By Rev. G. W. BURNS, M.A., of the Central Illinois Conference, Methodist Episcopal Church. Published by request. Pamphlet. Pp. 20.

Not "Inskipian" in its views, but scriptural and Wesleyan.

A Commentary on the Epistle to the Romans. By CHARLES HODGE, D.D., Professor in Theological Seminary, Princeton, N. J. For the Use of Sunday-schools and Bible Classes. Nineteenth Edition. 12mo., pp. 352. New York: R. Carter & Brothers. 1878.

Scriptural Views of Holiness. By W. M'DONALD, Author of the "New Testament Standard of Piety." 12mo., pp. 320. Philadelphia: National Publishing Association for the Promotion of Holiness. J. S. Inskip, Agent. 1877.

Cicero's Tusculan Disputations. Also, Treatises on The Nature of the Gods, and on The Commonwealth. Literally translated, chiefly by C. D. YONGE. 12mo., pp. 466. New York: Harper & Brothers. 1877.

The Age of Anne. By EDWARD E. MORRIS, M.A., of Lincoln College, Oxford. With Maps and Plans. 24mo., pp. 241. New York: Scribner, Armstrong, & Co.

Moore's Forge. A Tale. By the Author of the "Win and Wear" Series. New York: Carter & Brothers. 1878.

Kilmenny. A Novel. By WILLIAM BLACK. 12mo., pp. 333. New York. 1877.

Three Feathers. A Novel. By WILLIAM BLACK. 12mo., pp. 323. New York: Harper & Brothers. 1877.

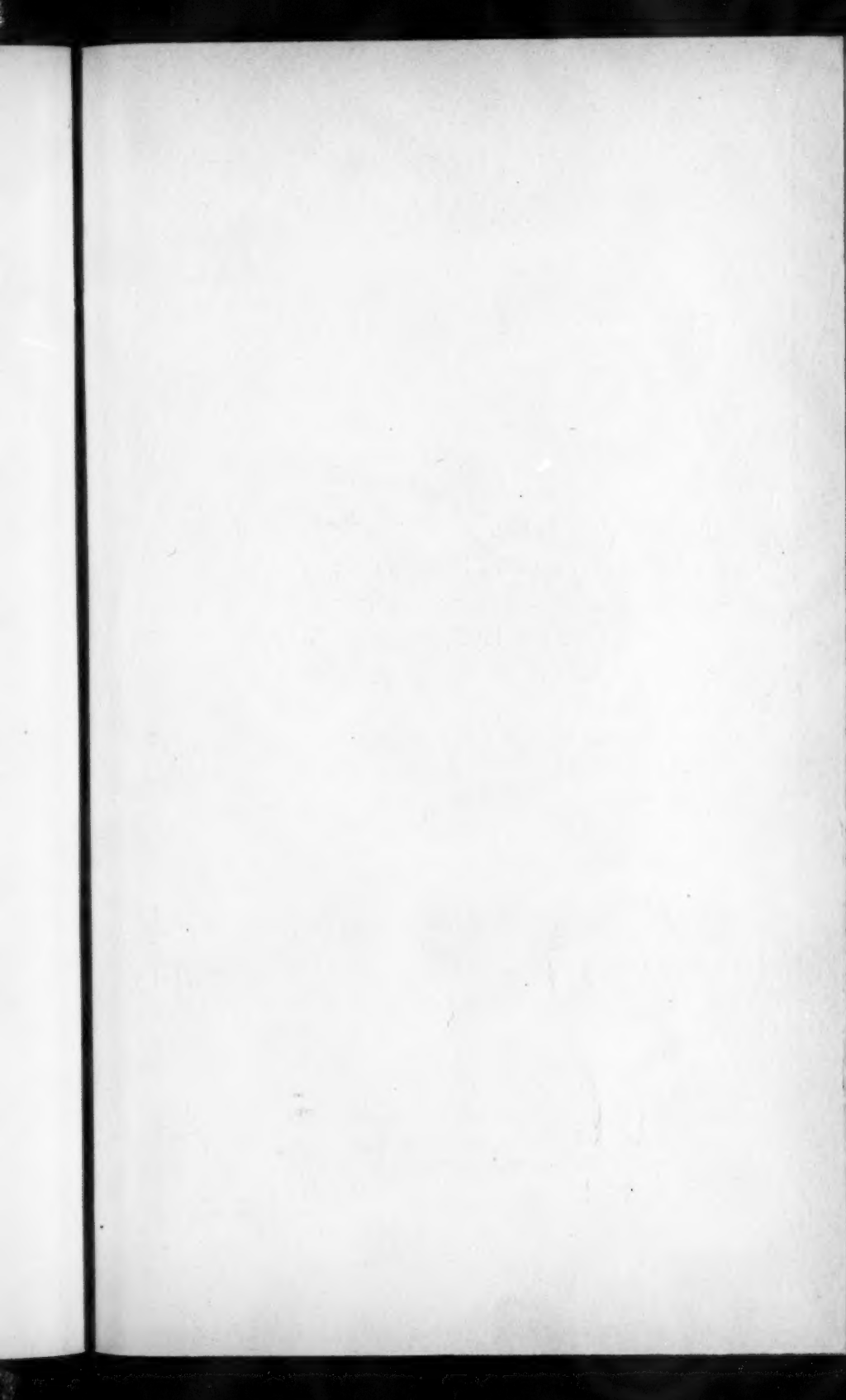
Notices postponed to January number:—

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